E. H. 40

A

PRACTICAL Catechiſm.

By *H. Hammond*, D. D.

The Fourteenth Edition.

Theologia eſt Scientia Affectiva, non Speculativa. Gerſon.

Ἡ τὸ πλῆθ. βελτιῶσυ, ὐ διδάξαι. *Clem. Al. in Pædag.*

Whereunto is added the

REASONABLENESS OF CHRISTIAN RELIGION.

By the ſame Author.

LONDON,
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To the Reader.

THE end of Chriſts Incarnation, Humiliation, and Death itſelf, being by S. *Paul* defined to be the *redeeming us from all iniquity, and purifying unto himſelf a peculiar people, zealous of good works*; and the end of his Reſurrection being by St. *Peter* ſet down proportionably to that, to *bleſs us, in turning every one of us from our iniquities*; and the deſign of Chriſts own Sermons when he was in the world, being to make our *Righteouſneſs exceed the righteouſneſs of the Phariſees*; ſo in effect, the reformation of lives, and heightning of Chriſtian Practice to the moſt elevated pitch, being the one only deſign of all our Chriſtianity: It muſt needs be matter as of terror, ſo of aſtoniſhment alſo, a moſt direful prodigy, a moſt ominous, fatal prognoſtick in theſe laſt days, that Chriſtians have ſo quite unlearnt their Maſter, made their lives ſuch a continued contradiction and confutation of all his methods, ſuch a fruſtration of all his aims; that the principles of Chriſtian purity, and meekneſs, and merciſulneſs, and peaceableneſs, ſhould (not only of old among *Julian*'s Soldiers, but even now among Chriſtian Profeſſors, among thoſe that make good all the formal outward part of diſcipleſhip, that have had Chriſts *eating and drinking daily among them*, and *teaching in their preſence*) be perfectly abandoned and reject-

ed even with reproach and ſcorn, out of all their thoughts; yea, that the declination of Chriſtian practice ſhould be at laſt ſo great as to tear up the very root and foundation, I mean all natural, moral juſtice and honeſty, and in place thereof to ſet up a new body of *Carneades* his Philoſophy, inſtead of thoſe old *Heathen* dry principles of Integrity and Uprightneſs, that one law of Intereſt, and Paſſion, and Self-preſervation. So that as *Machiavel* thought Religion would emaſculate and enfeeble Commonwealths, we have more reaſon to complain, that it hath debauched and corrupted lives: and were it not that God hath been pleaſed to preſerve a ſcattered remnant, a few in every Nation, to be the Records, as it were, from whom it may be ſeen what Chriſtianity is able to do, if it may be hearkned to, were it not that there are a few ancient Primitive ſpirits, by whom, as by a Standard, all others may and ought to be reformed; we have reaſon to think and ſay, That Chriſtian men are the impureſt part of the world; that Satans after-game hath proved more lucky and proſperous to him than his firſt deſignment did; that his night-walk hath brought him more Proſelytes, than his unlimited range of going up and down *to and fro over the face of the Earth*; that *as ſin by the Law*, ſo Satan by the *Faith of Chriſt*, hath taken occaſion, and ſo deceived and ruined us more deſperately, more univerſally, than by all the National Idolatrous cuſtoms of Heatheniſm he hath been able to do.

What

What the one great error is, what the fundamental tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be no great difficulty to diſcern. Is it not, that Chriſtianity hath been taken, if not with the Atheiſt for an Art or Trick, yet with the Scholaſtick for a Science, a matter of ſpeculation, and ſo, that he that knows moſt, that believes moſt, is the only ſanctified perſon? Is it not, that of the two ſorts of things that belong to another life, the viſion, which is peculiar to that ſtate, is by men deſired to be anticipated and acquired here, and the love and purity which alſo belong to it, are taken for impertinent things, that we are not concerned in; Is it not, that the factions and animoſities which are thus begotten in us againſt all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeal laid upon this one head, of hating and condemning of all others, and ſo *the love of many being grown cold*, by a natural conſequence all kind of *iniquity is increaſed*? If this be not the bottom of the matter, if one (or more of theſe in conjunction) have not had the privilege to engroſs all our ſin and ruin, yet ſure it hath been a mighty and a moſt peſtilent ingredient in it: and I ſhall venture to gueſs but at one more, ſome *wreſtings of Scripture to our own deſtructions*, either by undertaking without a guide to underſtand difficult Prophecies of *Daniel* and the *Revelation*, accommodating them to the feeding of our own paſſions, making

them to comply with our designs, whatsoever they are, (which, next pretending to immediate Inspirations and Enthusiasms, and ruling our selves not by the standing Rule of *Scripture*, but by somewhat quite distant from that, whether we miscall it *spirit* or *conscience*, is the most infallibly pernicious) or else by mistaking of some plainer places, and so swallowing and prepossessing our selves with some doctrins which directly incline to carnal or spiritual security, and then insisting more violently on them than on any other, making them marks of the most spiritual, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrins are, I shall not in this place particularly define, but rather labour (by instilling those distant principles which most naturally and directly and immediately tend to Christian practice) to prevent or cure those poisons. This and nothing but this, is entirely the design of this ensuing platform; which being again reviewed, hath received such alterations and increases as seemed most conducible to the ends to which it was first designed, and having now attained the just growth, hath more reason to expect the benefit of the Readers Prayers, the blessing influence of Heaven upon him and it. The Lord remove all the prejudices and resistances, which may forestal or obstruct the desired fruits and effects of it.

H. HAMMOND.

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A Practical CATECHISM.

Lib. I.

Scholar.

I Have by the grace of God, and your help and care, attained in ſome meaſure to the underſtanding of the Principles of Religion, propoſed to thoſe of my age by our Church-Catechiſm; and ſhould in modeſty content my ſelf with thoſe Rudiments, but that I find my ſelf, as a Chriſtian, not only invited, but obliged to grow in Grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt. Of Divinity.

Shall I therefore beſeech you to continue my guide, and to direct me, firſt, what kind of queſtions it will be moſt uſeful for me to ask, and you to inſtruct me in, that I may not pleaſe my ſelf, or trouble you with leſs profitable ſpeculations?

Catechiſt. I will moſt readily ſerve you in this demand, and make no ſcruple to tell you, that that kind of *knowledg* is moſt uſeful, and proper to be ſuperadded to your former grounds, which tendeth moſt immediately to the directing of your Practice; for you will eaſily remember, that it was the form of the young man's queſtion, Mark 10. 17. *Good Maſter, what ſhall I do that I may inherit eternal life?* and our books tell us, that the *Oracle*, (that is, the *Devil* himſelf) was inforced to proclaim *Socrates* to be the wiſeſt man in the world, becauſe he applied his ſtudies and knowledg to the *moral* part, the ſquaring and ordering of mens lives: Of Practical Points.

and *Gerson*, a very learned and pious man, hath defined * *Divinity*, of all others, to be an *affective*, not only *speculative*, knowledg; which you will best understand the meaning of, by a very ancient writers words, which are in English these, that † *the end of Christian Philosophy is to make men better, not more learned; to edifie, not to instruct.*

* *Theologia est Scientia affectiva, non speculativa.*

† Ὁ τέλος φιλοσοφίας τὸ βελτιῶσαι καὶ οἰκοδομῆσαι. *Cl. Al. in paed.*

S. *I shall most willingly intrust my self to your Directions: and though the vanity of my heart, and the unruliness of my youthful affections may perhaps make me an improper Auditor of such Doctrines; yet I hope the Doctrines themselves, and the assistance of Gods grace, obtainable by our Prayers, may be a means to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kind of Doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian Practice.*

The principal sorts of them.

C. I conceive especially these five; first, the Doctrin of the *first* and *second Covenant*, together with the difference of them: secondly, the *Names*, and (in one of them intimated) the *Offices of Christ*: thirdly, the *Nature* of the *Three Theological Graces*, *Faith*, *Hope*, and *Charity*, together with *Self-denial*, and *Repentance*, or *Regeneration*: fourthly, the difference and dependence betwixt *Justification* and *Sanctification*: and lastly the thorough understanding of our Saviours *Sermon on the Mount*, set down in the *fifth*, *sixth*, and *seventh* Chapters of Saint *Matthew*'s Gospel. And when those are done, I may perhaps give you a second view of some particulars which you have already learned, but not so distinctly, in order to *Practice*: Such are the *Creed* itself, the *Sacraments*, and the *vow of Baptism*, a most *practical* point. But you will be frighted with the length of this task, and discouraged from setting out on so tedious a journey.

S. *I shall think it unreasonable for me to be tired with receiving the largest favours that you have the patience and the charity to bestow upon me: and to shew you that I have an appetite to the journey, I shall not*

give

give you the leaſt excuſe of delay, but put you in mind where it was that you promiſed to ſet out, or begin your firſt ſtage, and beſeech you to go before me my guide and inſtructer, firſt, in the doctrine of the two Covenants: *To which purpoſe my Ignorance makes it neceſſary for me to requeſt your firſt help, to tell me what a* Covenant *is.*

C. A *Covenant* is a mutual compact, (as we now conſider it) betwixt God and man, conſiſting of *mercies* on *God's* part made over to man, and of *conditions* on mans part required by *God.*

Sect. I. *Of the firſt Covenant.*

S. *It will be neceſſary for me to demand, firſt, what you mean by the* firſt Covenant.

C. I mean that which is ſuppoſed to be made with *Adam*, as ſoon as he was created, before his firſt ſin, and with all mankind in him.

S. *What then was the mercy on Gods part made over to him in that Covenant?*

C. It conſiſted of two parts, one ſort of things ſuppoſed before the Covenant, and abſolutely given to him by *God* in his *Creation*: another *promiſed*, and not given but upon *condition.* The mercies given in it.

S. *What is that which is abſolutely given?*

C. 1. A *Law* written in his *heart*, teaching him the whole duty of man. 2. A *poſitive law*, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3. A *perfect ſtrength* and ability beſtowed on him to perform all that was required of him, and by that a poſſibility to have lived for ever without ever ſinning. Abſolutely.

S. *What is that which was promiſed on condition?* On condition.

C. 1. *Continuance* of that *Light* and that *ſtrength*, the one to direct, the other to aſſiſt him in a perſevering performance of that perfect obedience. 2. A crown of ſuch performance, aſſumption to eternal felicity.

S. *What was the condition upon which the former of theſe was promiſed?*

C. Walking in that *light*, making uſe of that *ſtrength*; and therefore upon defailance in thoſe two,

(on commiſſion of the firſt ſin) that *light* was dimmed, and that *ſtrength* (like *Sampſon*'s when his locks were loſt) extremely weakned.

S. *What was the condition upon which the Eternal felicity was promiſed?*

C. *Exact, unſinning, perfect obedience*, proportioned to the meaſure of that ſtrength; and conſequently upon the commiſſion of the firſt ſin, this *crown* was forfeited, *Adam* caſt out of Paradiſe, and condemned to death, and ſo deprived both of *Eternity* and *felicity*: and from that hour to this there hath been no man living (*Chriſt* only excepted, who was God as well as man) juſtifiable by that *firſt Covenant, all* having *ſinned, and ſo coming ſhort of the Glory of God* promiſed in that *Covenant.*

S. *You have now given me a view of the firſt Covenant, and I ſhall not give my curioſity leave to importune you with more queſtions about it. Only, if you pleaſe, tell me, what condition* Adam, *and conſequently mankind, were concluded under, upon the defailance or breach of the condition required in that firſt Covenant; for I perceive* Adam *ſinned, and ſo brake that condition.*

The ſtate of man after the breach of the firſt Covenant.

C. I have intimated that to you already, and yet ſhall farther enlarge on it. Upon the fall of *Adam*, he and all mankind forfeited that *perfect light* and *perfect ſtrength*, and became very defective and weak both in *knowledg* and *ability* of performing their duty to their Creator, and conſequently were made utterly uncapable of ever receiving benefit by that *firſt Covenant*. It being juſt with God to withdraw that high degree of ſtrength and grace, when he ſaw ſo ill uſe made of it

S. *But why ſhould God inflict that puniſhment upon all mankind, for (or upon occaſion of) the ſin of that one man? Though he uſed his Talent ſo very ill, others of his poſterity might have uſed it better, and why ſhould they all be ſo prejudged upon one mans miſcarriage?*

God's Wiſdom therein.

C. Many reaſons may be rendred for this act of God's, and if they could not, yet ought not his *wiſdom*

to

to be arraigned at our *tribunal*, or judged by us. Now this is an act of his *wiſdom*, more than of diſtributive *juſtice*, it *being free for him to do what he will with his own*, and ſuch is his *Grace* and his *Crown*. But the moſt full ſatisfactory reaſon may be this, becauſe *God* intending to take the forfeiture of that *firſt Covenant*, intended withal to make a *ſecond Covenant*, which ſhould tend as much (or more) to the main end, the eternal felicity of Mankind, as (or than) the firſt could have done. And that you will acknowledg, when you hear what this *ſecond Covenant* is.

Of the ſecond Covenant.

S. *I beſeech you then, what is the ſecond Covenant? and firſt, with whom was it made?*

C. It was made with the ſame *Adam* now after his fall, in theſe words, *The Seed of the woman ſhall break the Serpents head*, Gen. 3. 15. and afterwards repeated more plainly to *Abraham*, Gen. 22. 17, 18.

S. *But who is that Seed of the woman?*

C. It is our Saviour *Jeſus Chriſt*, which ſprang from the progeny of that woman.

The Promiſes thereof.

S. *What then is the firſt thing promiſed in that ſecond Covenant?*

C. The giving of *Chriſt*, to take our nature upon him, and ſo to become a kind of ſecond *Adam*, in that nature of ours to perform *perfect, unſinning* obedience, and ſo to be juſt, according to the condition of the *firſt Covenant*, and yet being faultleſs to undergo a ſhameful death voluntarily upon the *Croſs*, to ſatisfie for the ſin of *Adam*, and for all the ſins of *all mankind*, to *taſte death for every man*, *Heb.* 2. 9. to die for all thoſe which were *dead in Adam*, 2 *Cor.* 5. 15. And this being the firſt thing, all other parts of this *Covenant* are conſequent and dependent on this: and ſo the ſecond *Covenant* was made in *Chriſt*, ſealed in his blood, (as it was the cuſtom of the *Eaſtern Nations* to ſeal all *Covenants* with *blood*) and ſo confirmed by him, which is the meaning of thoſe words, 2 *Cor.* 1. 20. *All the promiſes of God in him are Yea, and in him Amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*)

Amen) into an immutability, in, or by Christ.

S. Well then: what are the promises or mercies made over unto us in Christ, *and since his coming into the world, by this second Covenant?*

The first mercy. Gracious Precepts.

C. First, (that which is peculiar to *Christ*, since his *coming* into the world) the giving us such *precepts* as by their own *inward* goodness are able to *approve* themselves to our reasonable nature, and so to the *meanest* as well as *learnedest* men, (whereas the more *Mosaical* observances were of another nature, such as whose goodness depends wholly on *Gods Commanding* them) and again, not *outward carnal* observances, (as the *Mosaical* were) but *spiritual*, to the purifying of affections; *viz. that Law of faith*, according to which we Christians ought to live. And this is set down as a part of that Covenant, *Heb.* 8. 10, 11. (taken out of *Jer.* 31. 31.) where the duty of the *new Covenant*, which under the times of *Christ* should be revealed, is set down (first, *privatively*) not like that of *Mosaical Observances*, external and carnal, *v.* 9. but (*positively*) laws *given into their minds and hearts*, *v.* 10. i. e. agreeable to the rational soul, and [*I will be their God, and they shall be my people*] i. e. *sincere*, honest *obedience*; not such as was fit to be imposed on *hard-hearted Jews*, to encumber and trash them, but such as becomes an *ingenuous* people: and then it follows, *v.* 11. *They shall not teach, &c.* i. e. there shall be no need of such laborious instruction out of the law, what to do in point of *abstinences*, *sacrifices*, *uncleannesses*, *purgations*, &c. as among the *Jews*; and lastly, *I will be merciful to their unrighteousness*, &c. free pardon to all true penitents, and sincere servants of *God*, meerly by *Gods* free *grace* and mercy in *Christ*, without those *expiations* under the law. So again, (where this *new Covenant* is set down) *Rom.* 10. 8. out of *Deut.* 30. 11, &c. *The commandment which I command thee this day is not hidden from thee* (the *Hebrew* word there is by the *Translators* best expresst, **it is not too heavy for thee*) and in other places, †*it is not impossible for thee*; and that farther expresst in *Deut. v.* 12, 13. *it is not in heaven*,

* οὐκ ἔστι βαρύ. † οὐκ ἀδύνατόν.

not

nor beyond Sea, &c. i. e. it will coſt no great pains to bring you to the *knowing* of it, nor, if you pleaſe, to the *practiſing*, it being very agreeable and conſentaneous to every ones nature, the very ſoul within us being able to tell us, that what *Chriſt commands*, is better even for us, as *men*, than any thing elſe; and therefore it follows, *v.* 14. *it is very nigh thee, in thy mouth and in thy heart, that thou mayeſt do it*, i. e. it is very *eaſie* for thee to *learn* and *underſtand*, and *practiſe* allo. And what this is, is punctually ſet down in that tenth to the *Romans*, *v.* 9. *confeſſing of Chriſt, and cordial belief of his Reſurrection*: the firſt containing under it a *ſticking* faſt to Chriſt when the *Chriſtian* Doctrin or Profeſſion is *perſecuted*, and the ſecond, a *riſing* from ſin as he *roſe*, a new *Chriſtian* life, in the practice of thoſe rules of life which he hath left us. To this purpoſe again is that of Saint *John*, that *Chriſts commandments are not grievous*, not *heavy*, or unſupportable; and of Chriſt himſelf, that his *yoke is eaſie*, (the * *Greek* ſignifies more) *a good, a gracious yoke*, and *his burthen a light burthen*. The ſecond *mercy* made over to us by the ſecond *Covenant*, is (that even now intimated) the *promiſe* of *pardon* or *mercy to our unrighteouſneſs, and our ſins, and our iniquities*, *Heb.* 8. *v.* 12. to wit, to the frailties which thoſe that ſerve God ſincerely do yet fall into, and whatever *enormities* they have formerly been guilty, but now repented of. The *third* is, the *giving* of *grace* or *ſtrength*, although not perfect, or ſuch as may enable us to live without ever ſinning, yet ſuch as is ſufficient to perform what is neceſſary now under this ſecond Covenant, or ſo as *God* in *Chriſt* will *accept*, according to that of Saint *Paul*, that *he can do all things through Chriſt that ſtrengthens him*; able to do nothing of himſelf, in order to the attaining of bliſs, (*We are not ſufficient of our ſelves*, ſaith he in another place, *to do any thing*) but yet through *Chriſt that ſtrengthens me*, *I can do all things* that are now required of me, (*Our ſufficiency is of God.*)

* γαρ.

The ſecond Mercy, Pardon of ſins.

The third Mercy, giving of ſtrength.

S. I beſeech you, where is this part of the Promiſes of the ſecond Covenant ſet down in Scripture?

C. 'Tis intimated in theſe and many other places,

but is diſtinctly ſet down in the ſong of *Zachary*, Luke 1. 74. *Luke* 1. 74. he there ſpeaks of the *oath which God ſware to our father Abraham*, v. 72. which he ſtiles God's *holy Covenant*, v. 71. and he ſpecifies two parts of it: 1. *Deliverance* or ſafety from the power of our *enemies*, *Sin* and *Satan*, in theſe words, *that we being delivered* * ἀφόβως, ἀνυπόπτως *without fear*, (for ſo the pointing of the *Greek* words in the moſt ancient copies teach us to read) that is, without danger, ſafe and ſecure, *out of the hand of our enemies*: 2. *Giving* of *power* or *ſtrength* to us, to enable us *to ſerve him*, ſo as he will accept of, and to preſerve in that ſervice, in the reſt of the words [that *he would grant* † δίδω. (or as † the word is rendred, *Rev.* 11. 3. *give power*) *unto us that we might ſerve him* (or, *to ſerve him*) *in holineſs and righteouſneſs before him all the days of our life.*]

S. *This place is, I acknowledg, a clear one to the purpoſe, and I have nothing to object againſt it; only pardon my curioſity, if having been told by you, that this ſecond* The oath unto Abraham. *Covenant was repeated to* Abraham, *Gen.* 22. 16 *and finding it here called the oath ſworn to* Abraham, *and yet by reading of that oath in* Gen. *not finding any ſuch form of words there expreſt, I beſeech you to ſatisfie this ſcruple of mine, and reconcile thoſe two places, which both you and the margents of our Bibles acknowledg to be parallel the one to the other, but the ſound of the words doth not ſo readily conſent to it. The granting me this favour may, I hope, make the whole matter more perſpicuous.*

Interpreted. C. I am of your opinion, and therefore ſhall readily do it, and it will coſt me no more pains than this, 1. To tell you that there is one part of the *oath* mentioned in *Gen.* which belonged peculiarly to the temporal proſperity of the people of the *Jews*, which were to ſpring from that *Abraham* [*I will multiply thy ſeed, &c.*] and indeed that whole verſe 17. may literally and primarily be referred to that; but then beſides that, (which *Zachary* reſpecteth not) there are three things more promiſed, *ſpiritual bleſſing*, *ſpiritual victory*, and the *incarnation of Chriſt*: the laſt of theſe *Zachary* mentions not in the words of the oath, becauſe it is ſuppo-

ſuppoſed in his whole ſong, (occaſioned only by it, and uttered on purpoſe to celebrate the incarnation of *Chriſt*;) but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the gates of*) *the enemies* there, is here called *deliverance* (*without fear or danger*) *from the hands of our enemies*; and the *bleſſing* there, is explained here to be *giving* us power *to ſerve him in holineſs and righteouſneſs before him all our days*, that is, giving us the grace of God for the amending of our lives, according to that of the Apoſtle, *Gal.* 3. 14. where the *receiving the promiſe of the Spirit* is called the *bleſſing of* Abraham, the power of *Chriſt* (aſſiſting and enabling us to perſevere) being really the moſt ineſtimable *bleſſing* that this life is capable of: to which purpoſe Saint *Peter*, *Acts* 3. 26. ſpeaking of Chriſt *ſent* by *God to bleſs us*, expreſſeth the thing wherein that *bleſſing* conſiſts, to be, *in turning away every one from his iniquities.* The bleſſing of *Abraham.*

S. *I have troubled you too far by this extravagance, I ſhall make no delay to recal my ſelf into the road again, and having been taught by you theſe ſeveral particulars of Gods promiſe in the ſecond Covenant, I ſhall deſire you to proceed to tell me what is the* condition required of us *in this Covenant*; *unleſs perhaps here be ſome farther particulars promiſed on Gods part, which you have not yet mentioned.*

C. The truth is, there are two more promiſes of God (though implied in the third degree before-mentioned, yet fit now to be more explicitly inſiſted on) the *firſt*, of giving *more grace*, the *ſecond*, of *crowning* with *glory*; but both theſe are conditional promiſes. The *firſt*, upon condition that we make uſe of thoſe former talents, thoſe weaker degrees of grace given us, which is the intimation of the Parable of the noble man, *Luke* 19. 13. the ſum of which is, that *unto every one that hath* (that is, hath made good uſe of the talent of grace intruſted to him, as *Heb.* 12. 28. *to have grace* ſignifies to make uſe of it to the end to which it is deſigned) *ſhall be given, and from him that hath not*, (i. e. hath not made that uſe he ought) *even that he* The fourth promiſe, giving more grace.

he hath shall be taken from him. The *second*, upon condition that he be (at the day of death or judgment) such a man as Christ now under the second *Covenant* requires him to be.

The fifth promise, crowning with glory.

S. *What then is the condition of the second Covenant, without which there is yet no salvation to be had?*

The condition of the second Covenant. Negatively.

C. I shall answer you *first* negatively, *then* positively. *Negatively*, it is not, 1. *perfect*, *exact*, *unsinning obedience*, the never offending at all in any kind of sin; (this is the condition of the *first Covenant*) nor 2. is it never to *have* committed any deliberate sin in the former life; nor 3. never to have gone on or continued in any habitual or customary sin to the time past, but it

Positively.

is *positively*, *the new creature*, or a renewed, sincere, honest, faithful obedience to the *whole Gospel*, giving up the *whole heart* unto Christ, the performing of that which God enables us to perform, and *bewailing* our infirmities, and frailties, and sins, both of the past and present life, and *beseeching* God's pardon in Christ for all such; and sincerely labouring to mortifie every sin, and perform uniform obedience to God, and from every fall rising again by repentance and reformation. In a word, the *condition* required of us, is a *constellation* or conjuncture of all those *Gospel-graces*, *Faith*, *Hope*, *Charity*, *Self-denial*, *Repentance*, and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weakness and imperfection, and perhaps with many sins, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

S. *What part of the promises is it of which this condition is required to make us capable?*

C. *Pardon* of sins, and *Salvation*: by which you see that no man shall be *pardoned* or *saved*, but he that observes this *condition*.

S. *What condition is then required to make us capable of that other part of the conditional promise, to wit, of* more grace *or* continuance *of that we have already?*

C. A careful industrious *husbanding* of it, and daily *prayer* for daily *increase*, and attending diligently to the *means* of grace.

S. *Me-*

S. *Methinks I understand somewhat of the nature and difference of these two* Covenants, *and shall not need to ask you which of them it is in which we* Christians *are now concerned, for I take it for granted that it is the second. Only be pleased to tell me, which of these two it was by which the* Jews *were to expect salvation?*

C. Both *Jew* and *Gentile*, that is every man that ever was or shall be saved from the beginning of the world, was, and is, and shall be saved by this *second Covenant*.

S. *How then were the* Jews *obliged to the observation, of the Law? is not the Law the* first Covenant?

C. The *Judaical* law was not the *first Covenant*, (in the notion wherein now we take it) but the *law of unsinning perfect obedience* made with *Adam* in innocency. The truth is, the *Judaical* law did represent unto us the *first Covenant*, and that especially, and therefore is so called, *Heb.* 8. but so it did the second also: the first, by requiring *perfect obedience*, and pronouncing a curse on him that *continued not in all* those many burthensom ordinances which the law gave no power to any to perform; the second, in the *sacrifices*, and many other *rites*, which served as Emblems to shew us *Christ*, and in him the *second Covenant*. The Jews concernment in the second Covenant.

S. *I shall not interpose any more difficulties, which my ignorance might suggest, but only put you in mind, that you told me that this Doctrin had a most present influence on our lives: be pleased to shew me how.*

C. It hath so many ways, I will mention a few. First, by prescribing the *condition*, it lets us a-work to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that *condition* is, by the grace and help of *Christ*, it first obliges us to a *diligent performance* of the duty of *Prayer* for that *Grace*, and then stirs us up to *endeavour* and *industry* in doing what we are enabled to do, that we *receive not the grace of God in vain*. Thirdly, by shewing us the necessity, *indispensable necessity* of *sincere obedience*, it shuts the door against all temptations to *carnal security*, *sloth*, *presumption*, *hypocrisie*, *partial obedience*, or *habitual going* on in sin. And fourthly, by shewing the true grounds The influence of this doctrin on mens lives.

grounds of *hope*, it fortifies us against *desperation*. And lastly, if we need any encouragements in our *Christian* walk, his *promise* to *enable* first, and then to *accept*, will most abundantly contribute to that purpose.

S. *I acknowledg the usefulness of your Directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them: and I promise you by his help to be mindful of your Admonitions.*

Sect. II. Of the names of Christ.

I shall desire you to proceed to the second kind of Doctrine, which at first you mentioned, the Names, *and in one of them the* Offices *of* Christ, *I beseech you what names do you mean?*

C. Those two eminent and vulgarly known, so often repeated, but so little weighed, *Jesus* and *Christ*.

S. *I pray you what is the importance of the word* Jesus?

C. It is an *Hebrew* word which signifies *Saviour* or *Salvation*. I shall not need to prove it, when an Angel hath asserted it, *Matth.* 1.21. *Thou shalt call his name* Jesus: *for he shall* save *his people from their sins.*

Of the name JESUS. Matt. 1.21.

S. *The place you cite I have considered, and find some difficulty in it, by giving my self liberty to read on to the two next verses, the words of which are these:* All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold, a Virgin shall conceive and bear a *Son*, and they shall call his name *Emmanuel*. *How could his name be called* Jesus *and* Emmanuel *too? or how could the calling his Name* Jesus, *be the fulfilling of that prophecy that foretold that they should* call his name *Emmanuel?*

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and so also *calling* and *being*, *name* and *person*, are all one; *No word shall be impossible with God*, is, *nothing shall be impossible*: and, *my house shall be called a house of Prayer*, is, my house *shall be* the house of Prayer, *to all People* that is, to the *Gentiles* as well as *Jews*; and so many *names*, that is, so many *men*: and according to that Idiom, (retained both in the *Prophets* of the *Old* and *Evangelists* of the *New Testament*) this phrase [*They shall call his name Emmanuel*] is in signification

Emmanuel.

fication no more than this, *He ſhall be God with us*, or *God incarnate* in our fleſh; which incarnation of his, being on purpoſe *to ſave his people from their ſins*, that prophecy which foretold it, was perfectly fulfilled in his birth and circumciſion, at which time he was called *Jeſus*. Which name was but a ſignification of his deſign in his coming into the world, according to another place; *This day there is born in the city of David, a Saviour, which is Chriſt the Lord.*

S. *By the anſwering of my impertinent ſcruple, I have gained thus much knowledg, viz. that the whole end of* Chriſts *birth, of all he did and ſuffered for us, was that he might ſave us. I pray you then, what is meant by* ſaving?

Saving from ſin.

C. *To ſave* is to *redeem* from *ſin*, as you will acknowledg, if you obſerve but theſe two plain places; firſt, that which even now I cited, *Matth.* 1. 21. [*He ſhall ſave his people from their ſins*,] (which is the only reaſon there rendred, why he is called a *Saviour*) then *Tit.* 2. 14. *Chriſt gave himſelf* to be crucified for us, that he *might redeem us from all iniquity.*

S. *Wherein doth this ſaving or redeeming from ſin conſiſt?*

In three things.

C. In three things: Firſt, in obtaining *pardon* for ſin, or reconciling us to God, and (conſequently to that) in delivering us from the eternal torments which from *God* as *Judg*, and from *Satan* as *accuſer* firſt, and then as *executioner*, are in ſtrict juſtice, or by the firſt *Covenant*, due to ſin. Secondly, in calling men to repentance, thereby weakning the *reigning* power of *ſin*, and the *tempting* power of *Satan*, by mortifying the old man, (that is, the ſinful *deſires* of the *natural* and ſinful *habits* of the *carnal* man) and by implanting a new *principle* of holineſs in the heart. And thirdly, in *perfecting* and accompliſhing all theſe ſo happy beginnings, at the end of this life in heaven.

S. *How can it be ſaid that* Chriſt *came thus to* ſave, *to do all this, when ſo many, ſo long after his coming, are ſo far from being thus ſaved in all or any of theſe three ſenſes?*

C. That

How then it comes that all are not ſaved.

C. That he came to *ſave*, is certainly true, whatſoever objections you can have againſt it: and that by *ſaving* theſe three things are meant, if you pleaſe, I ſhall manifeſt from other *Scriptures*. The *firſt* ſenſe is contained in the word, (as it is uſed, *Luke* 1. 71.)

* σωτηρία. **ſalvation*, or *that we ſhould be ſaved from our enemies*, which muſt needs be our ſpiritual enemies, *ſin* and *Satan*: and if you doubt whether *ſin* be there meant, or the *pardon of ſin* by that *ſaving*, the next verſe will clear the difficulty, where it follows, † to *perform the mercy*, or *mercifully* to deal with *our fathers*, and *to remember his holy Covenant*, of which *Covenant* you know this one ſpecial part, *Heb.* 8. 12. **I will be merciful to their ſins*, (which explains the *merciful dealing* there) and *their iniquities will I remember no more*. And then for the ſecond ſenſe, that *ſaving* ſignifies *calling to Repentance*, may appear not only by comparing thoſe two places, [*I came to call ſinners to Repentance*,] and [*Chriſt Jeſus came into the world to ſave ſinners*] but alſo by a notable place, *Acts* 2. very uſeful for the explaining of that word, *v.* 38. 'tis reported that Saint *Peter* ſaid unto them, *Repent*, &c. and *v.* 40. † *in more other words he teſtified unto them, or preached* unto them, ſaying, **Be ye ſaved*, or *eſcape ye, from this perverſe generation*: whence it is clear, that *being ſaved*, &c is but *more other words* to ſignifie *repentance* and therefore ſurely that word, *v.* 47. which we render † *ſuch as ſhould be ſaved*, but is literally [*the ſaved*] ſignifies peculiarly thoſe who *received that exhortation*, *v.* 41. that is, thoſe that *repented* of their ſins; and accordingly it is rendred by the *Syriack* [*The Lord added daily ſuch as became ſafe in the Church*] i. e. which recovered themſelves from that danger in which they were involved in that *wicked generation*, and betook themſelves to the *Church*, as to a *Sanctuary*. But this by the way. As for the laſt acception of the phraſe, it is ſo ordinary for *ſalvation* to ſignifie the *holy pure life in heaven*, that I ſhall not need give you any proof of it. Having therefore cleared the truth, this were ſufficient, although I wanted

† ποιῆσαι ἔλεος μετ', &c.

* ἵλεως ἔσομαι.

Acts 2 40.

† ἑτέροις πλείοσι.

* σώθητε.

† σῳζόμενοι.

ed skill to anſwer your objection: but yet that may eaſily be done too, by ſaying that *Chriſt* hath really performed his part toward every one of theſe, and that whoſoever hath not the effect and fruit of it, it is through his own wilful neglect, and even deſpiſing of ſo great ſalvation. *Light came into the world, and men loved darkneſs more than light*; and having made a *Covenant with death* and damnation, are moſt *worthy to have their portion therein.*

How Chriſt is a Saviour.

S. *What then is the ſhort or ſum of* Chriſts *being* Jeſus?

C. 'Tis this, that he came into the world to fetch back ſinners to heaven, * that whoſoever of mankind ſhould truly repent and fly to him, ſhall through him obtain *pardon of ſin, and ſalvation*; a mercy vouchſafed to *men*, but denied to *Angels*, who being once fallen, are left in that wretched ſtate, and no courſe taken, and conſequently no *poſſibility* left for their *recovery*: which moſt comfortable truth is clearly ſet down by the *Apoſtle*, *Heb.* 2. 16. though in our *Engliſh* reading of it, it be ſomewhat obſcured. The words rightly rendred run thus: † *He doth not take hold of Angels, but of the ſeed of Abraham he taketh hold.* Where the word which I render *taking hold of*, ſignifies to *catch* any one who is either running away, or falling on the ground, or into a pit, *to fetch back* or *recover again.* This Chriſt did for men in being born, and ſuffering in our fleſh, but for *Angels* he did it not.

* Χριστὸς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ἐκ τῶν ἁμαρτιῶν, Clem. Rom. Ep. ad Cor. p. 10.

Heb. 2. 16.

† Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

S. *What ſpecial influence will this whole Doctrin have upon our lives?*

The influence of this on mens lives.

C. I will ſhew you. 1. It is proper to *ſtir up* our moſt affectionate *love* and *gratitude to this Saviour*, who hath deſcended ſo low, even to the *death* of the *croſs*, to ſatisfie our ſins, to obtain *pardon* for us: this *love of Chriſt conſtraineth us*, ſaith the *Apoſtle*. 2. It is proper to beget in us a juſt *hatred of ſin*, which brought *God* out of heaven to make expiation for it. 3. It is a moſt proper enforcement of *repentance* and *amendment* of life, to remember, 1. That without *that* we are likely to be little benefited by this *Saviour*; *except we repent*, *Salva-*

Salvation itself shall not keep us from *perishing*: (2.) That *that* was an end of *Christs* death, *to redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works*, and not only to *satisfie* for us. 4. It is proper to teach us *fear of offending*, and keep us from security, when 1. we find what an *exemplary punishment* God saw fit, if not necessary, to inflict on sin in the person of his Son: and 2. remember how much more guilty we now shall prove, if we still damn our selves in despight of all these precious means of saving us.

Of the name *Christ*, and his three Offices.

S. *I beseech God to open my heart to these Considerations, and then I shall further importune you to proceed, and tell me the signification of the word* Christ, *wherein you told me the* Offices *of* Christ *were intimated: but I beseech you first, what do you mean by* Offices?

What Office signifies.

C. I mean by that word, places of *charge* and *dignity*, to which God thought fit to design Christ, that he might the better accomplish the end for which he sent him; the *trust* or *charge* supposing somewhat to be done by him, and the *dignity* implying somewhat to be returned by us, as you will see in the particulars.

S. *What then is meant by the word* Christ;

C. *Anointed*, and that intimates the three *Offices* to which men were at any time inaugurated by God, such inauguration being fitly expresst (because ordinarily solemnized among men) by the ceremony of *anointing*.

S. *What are those three Offices?*

C. Of *King*, and of *Priest*, and of *Prophet*.

Of *Christs* Kingly Office.

S. *What belongeth to* Christ *to do as* King?

C. To set up his *throne* in our *hearts*, or to *reign* in the *souls* of men, and to give evidence of his power through the whole world.

Over his enemies, Temporal & Spiritual.

S. *What was required of him to that purpose?*

C. 1. To weaken and shorten the power of Satan, which Christ really did at his suffering, *Heb.* 2. 14. by *death* destroying the *Devil*, *casting Lucifer from Heaven*, that is, from the more unlimited power which he had before: and 2. to give *strength* and grace to overcome all rebellious lusts, and habits of sin, to bring them down

in

in obedience to his *Kingdom*. and this he hath done alſo by ſending his Spirit; (in reference to which are thoſe words cited out of the *Pſalmiſt*, *He hath led captivity captive, and given gifts unto men*,) and in a word, *to reign till he had brought all his enemies under his feet*, 1 Cor. 15. 25.

S. *What and how many be thoſe enemies?*

C. He hath many enemies, ſome *temporal*, but moſt *ſpiritual*.

S. *What mean you by his temporal enemies?*

C. I mean firſt the *Jewiſh* Nation, that rejected and crucified him, which within the compaſs of one generation were according to his prediction, deſtroyed by the *Romans*, and preyed upon by thoſe *Eagles*, *Matth.* 24. 28. by which alluſively are noted the *Roman* Armies (whoſe *Enſign* was the * *Eagle*) which found them out (as ſuch † *Vultures* do the carcaſs, *Job.* 39. 30.) whereſoever they diſperſed themſelves. For that that propheſie of Chriſts, *Mat.* 24. belongs to this matter, primarily or ſtrictly, (not to the day of judgment) to the deſtruction of thoſe preſent *crucifiers*, and the *Jewiſh* ſtate, and not to the deſtruction of *all enemies* at his great appearing yet to come, is apparent by the 34. verſe. *This generation ſhall not paſs till all theſe things be fulfilled*: where the word * *generation* ſignifies ſuch a ſpace, that they that were then alive, might and ſhould live to ſee it, in that ſenſe as the word is uſed, *Mat.* 1. where the time or ſpace of fourteen mens lives in a line ſucceeding one another, is called fourteen *generations*; not that [*generation*] ſignifies the whole ſpace of a mans life, (for that is oft ſixty, eighty, or an hundred years) but rather † the third part of that: For of any mans age, part he lives in his fathers life-time, and part after his ſons birth; and thereupon it is wont to be ſaid, that three generations make one *ſæcle* or hundred years, as you ſhall find it did in the *Geneologies*, *Mat.* 1.

Temporal, 1 the Jews.

* Καὶ γὰρ ἀετοφόρον λεγώνιον δόξα ποσίτης. *Sib. Or. l. v. p. 3.* ſpeaking of the *Roman* power.

† *Homer* calls the Eagle ὠκυὸν διαπτάμενον, λαὸν ἀγαθὸν, *a ſagacious hunter.*

* Γενεὰ.

† Γενεὰ Homero, Tullio *ætas, triginta annorum ſpatium. vid. Rhodig. l. 19. c. 22. & Homer of Neſt.*

Ιλ. α. Τοῦ δ' ἤδη δύο μοῖραι γεγάασι. *& Herodot. l. 2. p. 111.* Καὶ τὴν τριακοστὴν μοῖραν ἀνδρὸς ζωῆς δυνάμενος μοῖραν εἶναι, *& Clea. Alex. ſtrom. l. 2. p. 231.* εἴτε τὰ ἑκατὸν ἔτη περὶς ἐγκαταλέγοιμι ζωῆς. *Vid. Heſych.* with whom the word is taken to ſignifie either the life of a man, 30. years, or 25. or 20. as it is alſo for 7 years by the *Phyſicians*, and for 10. clearly in *Jer. Epiſt.* v. 2.

and ordinarily it doth. So that the plain meaning of that ſpeech of Chriſt [*this generation ſhall not paſs, &c.*] is this, that all this ſhould come to paſs in their *age*, or within the life of ſome that were then men, as *Mat. 16. 28. *There be ſome ſtanding here which ſhall not taſt of death till they ſee the Son of man coming into his Kingdom.* Which though ſome by the next chapter following are perſuaded to interpret of the *tranſfiguration*, (as if that were *Chriſts coming in his Kingdom*) may yet more properly be interpreted of this matter, ſo immediately conſequent to his being killed by the *Jews*, and *riſing again* ver 21. (which was the ground of this ſpeech of his) *viz.* Chriſts illuſtrious *coming* to deſtroy thoſe *Jews*: to which alſo that other place belongs, (which will clear both theſe) †*John* 21. 22. *If I will that John tarry till I come, what is that to thee?* which (ſaith S. *John*) was not to be interpreted, *that he ſhould never die*, verſe 23 but only that he ſhould *tarry* till this coming of Chriſt; which of all the Diſciples peculiarly, (and I think only) *John* lived to ſee, and (as I think I have reaſon to believe) immediately before it, ſaw many viſions concerning it, which are ſet down in his *Revelation*. This *deſtroying* or ſubduing his enemies and crucifiers (ſo terrible, that when it is foretold, *Matth.* 24. it is generally miſtaken for the day of final judgment) is many times in the *New Teſtament* ſtiled the *Kingdom of God*, and *the coming of Chriſt*, the *end of all things*, and the *end of the world*, becauſe Chriſt's powerful preſence was ſo very diſcernible in deſtroying of that Nation, and in that effect of his *Kingdom*, in *bringing* his *enemies under his feet*; and is without doubt the thing deſigned in that whole 24th Chapter of Saint *Matthew*, and every part of it, and particularly in thoſe verſes, 29, 30, 31. (which are moſt thought to belong to another matter.) For the *darkning* of the *Sun and Moon, and falling of the Stars from Heaven*, are not *literally* to be underſtood, (or if they were, would perhaps as little belong to the day of the *laſt judgment*) but in the ſame ſenſe that the *Prophets* uſe them, *Iſa.* 13. 10. and 34. 4. *Ezek.* 32. 7. *Joel* 2. 31. perhaps to ſignifie no more,

*Mat. 16. 28.

†Joh 21. 22.

more, but only a great *ſlaughter*, or *effuſion* of *blood*; that (ſay the Naturaliſts) ſending forth abundance of hot *exhalations*, which firſt fill the air with black clouds, taking away the *light of heaven*, the ſight of *the ſtars* &c. and at laſt turn into meteors in the ſhape of *falling ſtars*, as *Iſa.* 34. 4. and *Rev.* 6. 13. On which ground it is, that thoſe phraſes of *the Sun being turned into darkneſs, and the Moon not giving her light, and the falling of the ſtars from heaven*, are uſed in Prophetical (which ſeldom are clear) ſpeeches for great ſlaughters and deſtructions, and nothing elſe. But there is another more commodious way of *interpreting* that *whole verſe*, by the *Sun* and *Moon* and *Stars*, underſtanding the *Temple* and *city of Jeruſalem*, and the *reſt* of the *cities* of *Judea*, and by the *darkning* and *falling* of them, the great *tribulations* and *deſtructions* that ſhould befal all theſe; both which are very agreeable to the ſtile wherein *Prophecies* are written. Which being ſuppoſed to be the interpretation of the 29th. verſe, that of the *ſign of the Son of man*, and his *coming*, v. 30. and *the ſound of the trumpet gathering of the elect*, v. 31. will without much difficulty belong to it alſo, and ſignifie the remarkableneſs of this puniſhment on the *Jews*, as an act of *ſignal* revenge from the *crucified* Chriſt, and the ſaving or delivering of a *remnant* (according to all the Prophecies) *i. e.* of ſome *few Jews*, out of this general incredulity and ſlaughter.

S. *Were there any other ſort of Temporal enemies to be deſtroyed by him?*

C. Yes, thoſe other who joyned with the *Jews* in crucifying of him; I mean the *Romans themſelves*, or *heathen Rome*: On which that another *cup* of *Gods wrath* was to be poured out, is, I conceive, the importance of another great part of the *Revelation*, which was remarkably fulfilled by *Alaricus* and others in ſacking it and deſtroying the *Heathen*, but ſparing the *Chriſtian* part of it: In which alſo was remarkably founded the converſion of that City and *Empire* from *Heatheniſm* to *Chriſtianity*, and ſo the ſubjecting it to Chriſts Kingdom. 2 The Romans.

S. *You have ſatisfied both my reaſon and my curioſity in this particular, and I ſhall not importune you farther; I pray then, beſides theſe rebellious crucifying Jews and Romans, what other enemies did you mean?*

Spiritual Enemies. Sin. Satan.

C. Firſt, *Sin*, the great enemy of ſouls, which he labours to deſtroy in this life by the power of his grace, and will totally deſtroy at the day of Judgment. Secondly, *Satan*, (which I told you of) who therefore, when Chriſt comes to diſpoſſeſs him of his hold in the poor man, demands, *Art thou come to deſtroy us? Mark* 1. 24. and at another time, *Art thou come to torment us before our time?* acknowledging that Chriſt was to *deſtroy* him, (he underſtood ſo much in the ſacred predictions) but withal hoping it was not yet the time for that execution, and in the mean while counting it a kind of deſtruction and torment to him to be caſt out or deprived of any of the power which he had over the bodies or ſouls of men.

S. *Are there no other enemies that this* King *muſt deſtroy?*

Wicked men.

C. Yes two more: Firſt, all *wicked* and ungodly men, that after all his methods of recalling them to amendment, do ſtill perſevere in *impenitent rebellions*, to whom eternal perdition belongs by the ſentence of this *King*. *Thoſe that will not let me reign over them, muſt be brought forth and ſlain before their King.*

Death.

Secondly, *Death* it ſelf, according to that of the Apoſtle, 1 *Cor.* 15. *The laſt enemy that ſhall be deſtroyed is death:* he ſhall deſpoil the grave, and make it reſtore all its captives, and then *death ſhall be no more*, ſhall be *ſwallowed up in victory.*

S. *What is required of us in anſwer and return to this office of his?*

Our returns to Chriſts Regal Office.

C. Principally and by indiſpenſable neceſſity, that we render our ſelves *obedient, faithful, conſtant ſubjects* to this *King*, hold not any diſloyal Fort, any rebel luſt or ſin againſt him, but as to a *King*, vow and perform entire allegiance unto him. And then conſequently that we entruſt him with our protection, addreſs all our petitions to him, have no *war* or *peace*,

peace, but with thoſe who are his and our common *enemies* or *friends*, fight his battels againſt *ſin* and *Satan*, pay him our tribute of *honour*, reverence, obedience, yea, and of our goods alſo, when they may be uſeful to any poor member of his.

S. *I ſhall detain you no longer with leſs neceſſary Queries about this Office of his, as, When* Chriſt *was inaugurated to it; becauſe I have had the chance to obſerve, by comparing two known places of Scripture together* (Pſal. 110. 1. *and* 1 Cor. 15. 25.) *that* [*Chriſt's* reigning] *and* [*his* ſitting at God's Right hand] *are all one: from whence I collect that the time of his ſolemn inauguration to his Regal Office was at his Aſcenſion.*

C. You have gueſſed aright, and therefore I ſhall not farther explain that unto you, nor put you in mind of any other niceties, but inſtead of ſuch, rather remember you of the practical concluſion that this Office of Chriſts may ſuggeſt unto you, that *you are no farther a Chriſtian, than you are an obedient ſubject of* Chriſts; that his *Goſpel* conſiſts of *Commands* as well as *Promiſes*, the one the object of the *Chriſtian Faith* as well as the other.

S. *O Lord, increaſe this Faith in me.*

Pleaſe you now to proceed to the ſecond Office *of* Chriſt, *that of his* Prieſthood. Of Chriſt's Prieſtly Office.

C. I ſhall, and firſt tell you, that the nature of this Office of Chriſt is a little obſcure, and therefore I ſhall tell you nothing of it, but what the Scripture gives me clear ground to aſſert.

S. *What doth the Scripture tell us of* Prieſthood?

C. It mentions two orders of *Prieſthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*. Two Prieſthoods.

S. *What was the office of the* Aaronical *Prieſt?* Aaronical.

C. To *offer ſacrifice* and to *bleſs* the people, but eſpecially to *ſacrifice*.

S. *What of the* Melchizedekian *Prieſt?* Melchizedekian.

C. It is not improbable that *Melchizedek* offered ſacrifice alſo; but becauſe the ſacred ſtory mentions nothing of him as belonging to his Prieſthood, but only

his blessing of *Abraham*, therefore it is resolved that the *Melchizedekian* Priesthood consisted only in blessing. This you will best discern by looking into the story of *Melchizedeck* meeting *Abraham*, *Gen* 14. 18, 19.

S. *What is there said of him?*

C. It is said that *Melchizedeck* King of Salem *brought forth bread and wine*, (i. e. *treated and entertained* Abraham *as a King*) *and he was Priest of the most high God, and he blessed him, and said, Blessed be* Abraham *of the most high God, which hath delivered thine enemies into thine hand.*

S. *Which of these kind of Priests was* Christ *to be?*

Both in *Christ.*

C. Christ being considered in the whole purpose of God concerning him, was to undertake both these offices of *Priesthood*, to be an *Aaronical* Priest first, and then for ever after a *Melchizedekian* Priest: he was appointed first to offer up sacrifice for the sins of the world, which he performed once for all upon the Cross, and therein exercised the office of an *Aaronical* Priest, and withal completed and perfected that whole work of satisfaction for sin, to which all the old legal sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Priesthood, and exercise that continually from that time to the end of the world, and therefore is called a *Priest for ever after the order of Melchizedek*. And this second kind of Priesthood is that which the Scriptures of the New Testament, especially the Epistle to the *Hebrews*, doth mainly refer to, when it speaks of *Christ*, and is to be conceived to speak of that, whensoever it indefinitely mentions *Christs* Priesthood.

S. *But what then? is not* Christ *a Priest after the order of* Aaron?

Not now only the *Melchizedekian.*

C. I told you that he was, but now I tell you that he is not: he was one in his death, but never was to repeat any act of that afterwards, and so now all the Priesthood that belongs to him is the *Melchizedekian*. I will set this down more plainly. It is most truly said and resolved, that *Christs* death was a voluntary offering

fering and ſacrifice of himſelf once for us, and that will ſerve to denominate him an *Aaronical* Prieſt in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (ſuch as the ſacrifices) of the *Aaronical* Prieſthood. But this being but one act never to be repeated again, is not the thing that *Chriſt's* eternal Prieſthood (denoted eſpecially by his Unction or Chriſm) refers to; but that other *Melchizedek*-Prieſthood that he was to exerciſe * for ever. Beſides it may be ſaid that this ſacrifice at his death, may under that notion of an *Aaronical* ſacrifice, paſs for the rite and ceremony before his conſecration, or at the conſecrating him to be our eternal high Prieſt. For ſuch ſacrifices we find mentioned, *Lev.* 8. 22. the *ram*, the *ram of conſecration*; and of this nature I conceive the death of *Chriſt* to be, a previous or preparatory *rite* to *Chriſt's* conſecration to his great eternal Prieſthood after the *order of Melchizedek*, whereupon it is ſaid that it *became* † *God to conſecrate the Captain of our ſalvation by ſufferings*, *Heb.* 2. 10. for ſo the word ſignifies, which we render *to make perfect*. This ſuffering and ſatisfying for our ſins, fitted him for the office of *Interceſſor*. To which purpoſe you may obſerve two things: 1. That *Chriſt's* Prieſthood is ſaid to be an *eternal* Prieſthood [thou *art a Prieſt for ever*] and a Prieſthood * not tranſitive, but for ever faſtned in the perſon of Chriſt, *Heb.* 7. 24. *after the power* † *of an indiſſoluble life*, v. 16. which cannot appertain to that one ſingle finite unrepeated ſacrifice of himſelf upon the Croſs. 2. That *Chriſt* was not inaugurated to this his Prieſthood till after his Reſurrection, for then only he was inſtated in that indiſſoluble life: and this ſeemeth to be the importance of *Acts* 3. 26. where it is ſaid, that *God having raiſed up his Son Jeſus, ſent him to bleſs you*; where queſtionleſs that [miſſion to bleſs] notes the office of *Melchizedekian* Prieſthood, and moſt probably the phraſe of [*Raiſing him up*] denotes his Reſurrection.

* εἰς τὸν αἰῶνα.

† τελειῶσαι.

* ἀπαράβατον.

† ἀκαταλύτου.

S. *Will not this notion of* Chriſts *Prieſthood derogate*

gate ſomething from the ſuffering of Chriſt, *or ſatisfaction wrought by it?*

The neceſſity of Chriſts death in two things.

C. No, nothing at all, but rather demonſtrate that this death of his was neceſſary in a double reſpect: 1. As an act of an *Aaronical* Prieſt, and a completion of all thoſe legal rites which vaniſhed at the preſence of this great ſacrifice. 2. That in reſpect of the ſatisfaction wrought by it, it was neceſſary to make him our eternal Prieſt, or to make us capable of the benefits of that Prieſthood of his.

S. *Well then, I ſhall acknowledg thoſe plain words of Scripture, that* Chriſt *is now to us* (*and* ever *ſhall be*) *a Prieſt of* Melchizedeks *order, and not ſtrive to phanſie him ſtill an* Aaronical Prieſt (*that ſacrifice being offered up once for all*) *becauſe I have no ground now for ſuch phanſie. But then I beſeech you wherein lies the parallel betwixt* Melchizedek's *Prieſthood and* Chriſt's? *Is it in* offering of bread and wine, *which we read of* Melchizedek, *or in any thing anſwerable to that?*

The parallel betwixt *Melchizedek* and *Chriſt.*

Negatively.

C. No, that is the Papiſts phanſie, cauſed by a great miſtake of theirs: they conceive that *Melchizedek offered up Bread and Wine to God*, and that in that reſpect he is called a Prieſt, or that he was ſacrificing, or did ſacrifice. But in this there are two miſtakes. For firſt, *Melchizedek brought forth* this *Bread and Wine*, and preſented it to *Abraham*, did not offer it to God; (and therefore *Philo* a Jew; well ſeen in that ſtory, ſets it as an act of Hoſpitality in *Melchizedek*, not of Prieſthood) contrary to the crabbed niggardlineſs of *Amelek, he would not allow water, but* Melchizedek *brought forth bread and wine.* Secondly, this he did as a King; and ſo Chriſt as a King may perhaps be ſaid to entertain and feed us in the *Sacrament* with *Bread* and *Wine*, and the ſpiritual food annexed to, or repreſented by it, the giving of Grace and Pardon being a Donative of his Kingly Office: but the Prieſtly act of *Melchizedek* are thoſe that follow, wherein only *Chriſt*'s Eternal or *Melchizedek* Prieſthood conſiſts.

Poſitively, in

S. *What are they?*

C. 1. Bleſſing us. 2. Bleſſing God for us.

S. *What*

S. What is the meaning of Christs blessing us ?

C. You will see that by reviewing the place even now cited, *Acts* 3. 16. *God having raised up his Son Jesus sent him to bless us*; which now you perceive is a denotation of his Priestly Office, every Priest, especially the *Melchizedek*-Priest, being to bless. 1. Blessing us.

S. I do so, but how doth that shew me what that blessing is ?

C. Yes, there are words that immediately follow, which clearly describe wherein this *blessing* consists, in *turning away every one of you from his iniquities.*

S. Be pleased to make use of that Key for me, and shew me clearly wherein that part of Christs Priesthood, his blessing *of us, consists.*

C. In using all powerful means to *convert* or *turn*, i. e. to bring all mankind to repentance.

S. What be those means ? The parts and branches of that.

C. First, the communicating that *spirit to us, whereby he raised up Jesus from the dead, Rom.* 8. 11. Secondly, *sending the Holy Ghost (to convince the world of sin, and righteousness, and of judgment)* that is, appointing a succession of Ministers to the end of the world, to work in mens hearts a cordial subjection to that doctrine, which at Christs preaching on earth was not believed. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sin. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint *Peter, that his faith fail not*; that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (*all power is given to me*, saith Christ) is all one in effect with the actual donation of that grace) and as a crown of this follows another kind of blessing, actual bestowing of heaven upon such blessed persevering children of his Father.

S. What it is required of us in answer to this part of his Office ?

C. First, to seek and pray for grace to descend towards Our returns thereto.

wards us through this conduit of conveyance. Secondly, to receive it when it thus flows, with humble grateful hearts. Thirdly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by *Christ*; not to pride or wantonness or contempt of our meaner brethren, but to the converting and reforming of our lives. And fifthly, to look for no final benefit, pardon of sins, or eternal salvation from that Priest, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walk painfully here, and to approach humbly to receive our reward, the crown not of our *works*, but Gods *graces*, hereafter.

S. *What is the second part of* Christs Melchizedek-Priesthood?

2. Blessing God for us.

C. Blessing or praising God for ever in heaven for his goodness, his mercy, his grace towards us poor sinful enemies of his, in giving us the victory over our so bitter adversaries, *sin*, and *Satan*, and *death*, and *hell*, by the *blood of the Lamb, and the power of his grace.*

S. *What is our part in this business?*

C. To follow this *Precentor* of ours in blessing and magnifying that God of all grace, and never yielding to those enemies, which he hath died to purchase (and given us) power to resist and overcome.

S. *I do already discern the influence of this Office, thus explain'd, upon our lives: yet if you please, give me your direction and opinion what is the main practical Doctrin emergent from this Office of* Christ, *especially as it consists in blessing.*

The influence of this doctrin on our lives.

C. This is it, that from hence we learn, how far forth we may expect Justification and Salvation from the sufferings of Christ; no farther, it appears, than we are wrought on by his renewing and sanctifying and assisting grace, this being the very end of his giving himself for us, not that absolutely or presently we might be acquited and saved, but that he *might redeem us from all iniquity*, from the reigning power, as well as guilt, and that impartially, of *all iniquity*, and *purifie unto himself a peculiar people zealous of good works*, *Tit.* 2. 14.

without

without which acquisition of purity, and zeal of good works in us, as in a peculiar people, Christ fails of his aim and design in dying for us, he is deprived of that reward of his sufferings, which is mentioned *Isa.* 53.10. *The seeing of his seed*, the having the *pleasure of the Lord* (which is said to be *our Sanctification*, 1 *Thes.* 4. 3.) *prosper in his hand, the seeing of the travel of his soul*, v. 11. *dividing his portion with the great, and the spoil with the strong*, v. 12. that is, rescuing men out of the power of sin to amendment of life, and to holiness, which is the crown and reward of his *pouring out of his soul to death, and making intercession for the transgressors.* And if he fail of his hope, much more shall we of ours; after all that Christ hath done and suffered, the impenitent unreformed fiduciary shall perish. And what can you imagine more obligatory to good life then this?

S. *I acknowledg the truth of what you say to be very convincing, and shall think my self bound in charity to my poor tottering soul no longer to flatter and fool my self with such vain hope, that* Christ's *active and passive obedience shall be imputed to me, unless I am by his blessing thus qualified to receive this benefit from his death. Yet now I think of it, if* Christ's *active obedience may be imputed to me, then what need have I of obeying my self? If the righteousness, that was in him by never sinning be reckoned to me, what need I any other initial imperfect inherent righteousness or holiness of my own? this is to me a scruple yet not answered by you.*

C. I confess it is, for I have had no occasion to mention that *active obedience* of Christ, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive that Christs *active obedience* is not imputed unto any other person, so as he shall be thought perfectly to have obeyed by this only, because Christ hath perfectly obeyed; much less to him that lives in all kind of disobedience, and means Christs obedience shall serve his turn. For, first, if Christs *active obedience* were thus imputed to me, then by that I should be reckoned of, and accepted by God as if I had fulfilled the

Of Christs active obedience.

the whole Law, and never ſinned; and then I ſhould have no need that Chriſt ſhould ſuffer for my ſins, and ſo this would exclude all poſſibility of having Chriſts *paſſive obedience* imputed to me. For what imaginable reaſon could be given, why I ſhould ſuffer for ſin, or any other ſurety for me, if by ſome former act I am accounted to have performed perfect unſinning obedience, at leaſt have the benefit of that obedience (performed by that Surety of mine, and accepted for me?) 'Tis true when the penitent believers ſins are pardoned by the ſufferings of Chriſt, Chriſts perfect obeying the law may ſo far be imputed to ſuch a one, as to give a gloſs or tincture to his ſtill imperfect obedience, at leaſt ſo far as that they ſhall be accepted by God: but that will not belong at all to, or avail for ſuch as obey not ſincerely; (for their impenitent ſins are far different from thoſe imperfections) but only for them that *walk not after the fleſh, but after the ſpirit, Rom.* 8. 4. the prime place which ſeems to belong to that matter. Secondly, the truth is clear, that Chriſts *active obedience* was required in his perſon, as a neceſſary qualification to make it poſſible for him to ſuffer or ſatisfie for us; for had he not performed *active* obedience, that is, had *any guile* been *found in his mouth* or heart, had he ever ſinned, he muſt have ſuffered for himſelf, and could no more have made ſatisfaction for us, then one of us ſinners can do for another. It is true indeed, Chriſt merited as well as ſatisfied for us; but that by which he merited was not his never ſinning, or perfect obedience, (for that was due to the Law under which he was born) but his voluntary giving up himſelf to death, even to the death of the Croſs, (and all that was preparative to it performed by him) freely without any obligation or duty lying upon him (as a man) to do ſo, according to that of *Heb.* 10. 7. out of the *Pſalmiſt*, *Then ſaid I, Lo I come, to do thy will, O God; I am content to do it*; and *Phil.* 2. 6. Chriſt Jeſus *being in the form of God*, &c. *made himſelf of no reputation. and took on him the form of a ſervant, and was made in likeneſs of men, and being found in faſhion as a man,*

a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs; which is there ſet as the foundation of his merit, [*Wherefore God hath highly exalted him*, &c.] By this means (it is true that) he merited for us as well as for himſelf: For us he merited grace and glory; for himſelf, that he might have the power of diſpenſing them to whom, and in what manner and meaſure he pleaſed: this was the meaning of thoſe words, [*All power is given to me*, &c.] and [*God hath given him a name which is above every name*;] and [*when he aſcended up on high he gave gifts unto men.*] But all this you ſee is quite another matter from his *active obedience*, or fulfilling the Law, being ſo imputed to us, as that the drunkard ſhall be accounted ſober, the adulterer chaſte on this one ſcore, becauſe Chriſt was ſober and chaſte in our ſtead. No, that which he merited for us, being the gift of grace, (which was on purpoſe to deliver us from the reigning power of ſin, and to *bleſs us in turning every man from his iniquities*) a power of *ſerving God acceptably in righteouſneſs and godly fear*, he is ſo far from meriting for us any excuſe or immunity from the indiſpenſable force of this obligation, that he *gave himſelf for us*, did and ſuffered all this to this very end, *Tit.* 2. 14. *That he might redeem us from all iniquity*, reſcue us out of the ſlavery of every evil habit, and *purifie unto himſelf a peculiar people zealous of good works*: and if this uſe be not made of the grace which he purchaſed for us, if we do not *work out our own ſalvation with fear and trembling*, (with which the uſe which Saint *Paul* makes of the Doctrin of Chriſts merit, *Phil.* 2. 12.) we ſhall have little privilege by that part of his merit, and ſhall *fall ſhort of the glory* purchaſed alſo. By all which 'tis clear that Chriſts *active obedience* will not ſupply the place of ours, or make ours (I mean our ſincere renewed obedience) leſs neceſſary; and conſequently that our renewed obedience and ſanctification, or ſincere, honeſt, faithful purpoſe of new life (witneſſed to be ſuch by the conformity of the future action) is ſtill moſt indiſpenſably required (though

mixed

mixed with much of weakneſs, ignorance, frailties, recidivations) to make us capable of pardon of ſin or ſalvation, which ſure is the intimation of thoſe places which impute our Juſtification rather to the Reſurrection of Chriſt (and the conſequents of that, the ſubſequent acts of his Prieſthood heretofore mentioned) than to his death. Such are *Rom.* 8. 34. *It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us:* which laſt words refer peculiarly to that act of this his Prieſthood in bleſſing or interceding for us: And *Rom.* 4. 25. *who was delivered* (to death) *for our offences, and was raiſed again for our juſtification*; the Death of Chriſt not juſtifying any who hath not his part in his Reſurrection.

S. *I perceive this theme of Chriſts Prieſthood to be a rich Mine of Chriſtian knowledg, every ſcruple of mine opening ſo large a field of matter before you. I ſhall ſatisfie my ſelf with this competency which you have afforded me; I beſeech God I may be able to digeſt it into kindly juice, that I may grow thereby.*

Of the Prophetick Office of Chriſt.

Pleaſe you now to proceed to the third and laſt Office of Chriſt, *that of a Prophet?*

C. I ſhall, and promiſe you not to exerciſe your patience ſo largely in that, as in the former.

Wherein it conſiſts.

S. *Wherein doth his Prophetick Office conſiſt? In foretelling what things ſhould happen to his Church?*

C. No, that is not the notion we have now of a Prophet, (although that he hath alſo done in ſome meaſure, as far as is uſeful for us.)

S. *What other notion have you of a Prophet?*

C. The ſame that the Apoſtle hath of prophecying, 1 *Cor.* 11. 4. and 14. 6.

S. *What is that?*

C. Expounding, ſignifying or making known the will of God to us.

S. *Wherein did* Chriſt *do that?*

C. In his Sermons, but eſpecially that on the Mount, telling us on what terms Bleſſedneſs is now to be had under

under the Goſpel, and revealing ſome Commands of God which before were (either not at all, or) ſo obſcurely revealed in the Old Teſtament, that men thought not themſelves obliged to ſuch obedience. Beſides this, the Prophetick Office was exerciſed in ordaining ceremonies and diſcipline for his Church, the uſe of the Sacraments, and the Power of the keys, that is, the Cenſures of the Church.

S. *What elſe belongs to his Prophetick office?*

C. Whatſoever elſe he revealed concerning the Eſſence and Attributes of God, concerning the myſtery of the calling of the *Gentiles*, and whatſoever other divine truth he revealed to his auditors, either in parables or plain enuntiations.

S. *What are we to return to this Office of his?* What we muſt return to it.

C. Our willing full aſſent, never doubting of the truth of any affirmation of his; a ready obedience to his inſtitutions and commands, neither deſpiſing nor neglecting the uſe of what he hath thought fit to preſcribe us, and ſubduing carnal proud Reaſon to the obedience of Faith.

S. *You have gone before me through the Names and Offices of Chriſt ſeverally: Is there any influence on practice that all of them jointly may be thought to have over and above what from the ſeverals you have ſhewed me?*

C. I ſhall commend only one conſideration to you for this purpoſe, that Chriſt being an union of theſe three Offices, *is a Jeſus or Saviour finally to none but thoſe who receive him under all his three Offices uniformly into their hearts.*

S. *The Lord grant that I may do ſo, that I may be not a little way, or a partial, unſincere, but a true Chriſtian.*

What hinders but that you now proceed, according to your method propoſed, to the particulars of the third rank, the Theological graces and Chriſtian vertues? Sect. III.

C. I ſhall, if your patience and appetite continue to you.

S. *To begin then with the firſt, What is Faith?* *Of Faith.*

C. There

The everal acceptions of the word.

C. There is not any one word which hath more significations than this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgment of the true God, in opposition to *Heathenism*; sometimes the *Christian* Religion, in opposition to *Judaism*; sometimes the *believing* the power of Christ to heal diseases; sometimes the *believing* that he is the promised *Messias*; sometimes *fidelity* or faithfulness; sometimes a *resolution of Conscience* concerning the lawfulness of any thing; sometimes a *reliance*, *affiance*, or *dependence* on Christ either for temporal or spiritual matters; sometimes *believing* the truth of all divine relations; sometimes *obedience* to Gods commands in the Evangelical not Legal sense; sometimes the *Doctrin of the Gospel*, in opposition to the *Law* of *Moses*; sometimes it is an *aggregate* of all other graces; sometimes the *condition* of the *second Covenant* in opposition to the *first*: and other senses of it also there are, distinguishable by the contexture, and the matter treated of, where the word is used.

S. I shall not be so importunate as to expect you should travel with me through every of these severals, but shall confine your trouble to that which seems most necessary for me to know more particularly. As first, which of all these is the notion of that Faith *which is the Theological grace, distinct from Hope and Charity,*

1Cor.13.13. 1 Cor. 13. 13?

C. It is there the *assenting* to, or *believing* the whole Word of God, particularly the Gospel, and in that the Commnads, and Threats, and Promises of that word, especially the Promises. This you will acknowledg if you look on verse 12. of that chapter, and there observe and consider, that Vision in the next life is the perfecting of that Faith in this life, or that Faith here is turned into Vision there, (as hope into enjoying) for this argues Faith here to be this assent to those things which here come to us by hearing, and are so believed by adherence, or dark ænigmatical knowledg, but hereafter are seen or known demonstratively, or *face to face*. Hence it is that Faith is defined by the Apostle,

Faith opposed to Vision.

ſtle, *Heb.* 11. 1. the **confident expectation of things hoped for*, the † *conviction* (or being convinced, or aſſured) *of things which we do not ſee.* The confident expectation of things future, and at a diſtance, out of our reach, and the being convinced of the truth of thoſe things, for which there is no other demonſtration, but only the word and promiſe of God, and yet upon that, an inclination to believe them as aſſuredly as if I had the greateſt evidence in the world. * ὑπόστασις. † ἔλεγχος.

S. *I cannot but deſire one trouble more from you in this matter*, i. e. *to know what kind of Faith was the Faith of* Abraham, *which is ſpoken of in the New Teſtament*, Rom. 4. Gal. 3. Heb. 11. Jam. 2. *and ſeems to be meant as the pattern by which our Faith ſhould be cut out, and upon which both he was, and we may expect to be juſtified.* *Abraham's Faith.*

C. I cannot but commend the ſeaſonableneſs of the queſtion before I anſwer it, for certainly you have pitcht upon that which is the only ſure foundation and ground-work of all true knowledg and reſolution in this matter, *Abraham* being the *Father of the Faithful*, in whom that grace was moſt eminent, very highly commended and rewarded in the Scripture, and like whom we muſt be, if ever we expect to approve our ſelves to (or to be juſtified by) God.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abraham's* Faith there are mentioned in the New Teſtament, which were ſeveral exerciſes of that grace in him, and they are mentioned indiſtinctly, *Gal.* 3. as the pattern of that Faith which is now required under the Goſpel. But more eſpecially two there are, by which in two trials of his Faith he approved himſelf to God ſo far as that God imputed them to him for Righteouſneſs, *i. e.* accepted of thoſe acts of his as graciouſly as if he had performed perfect, unſinning obedience, had lived exactly without any ſlip or fall all his life, yea and gave him the honour of being called the *Friend of God.* *Two ſpecial acts of it.*

S. *What was the firſt of thoſe Acts?*

C. That which Saint *Paul* refers to *Rom.* 4. his *believing*

lieving the Promise of God made unto him, *Gen.* 15.

S. *What was that Promise?*

The first consisting of two parts.

C. It consisted of two parts. First, that God would shield and defend, or take him into his protection, and withal reward him abundantly for all the service that he should ever perform unto him. This promise is set down, v. 1. in these words, *Fear not, Abraham, I am thy shield and exceeding great reward.* The sum of which is, that God will protect all those that depend and trust on him, reward all his faithful servants in a manner and measure inexpressibly abundant and particularly that he would then deal so with *Abraham*, a true faithful servant of his, and consequently that he should not fear. This promise it is not said in the Text expressly that *Abraham* believed; but yet it is so far implied that there is no doubt of it: for *Abraham*'s question, v. 2. [*What wilt thou give me seeing I go childless?*] is in effect a bowing and yielding consent to the truth of this promise, and firmly depending upon it, and thereupon proceeding to a special particular, wherein he desired that favour of God to be made good to him, the giving him a Child for his Reward, whereas otherwise (having none, and so his servant being his only heir apparent) all the wealth in the world would not be valuable to him: and thereupon as a Reward, of that his former Faith on the former Promise, God proceeds to make him that second more particular Promise, which I called the second part of it.

S. *What was that?*

C. The promise that he should have an heir of his own body, from whom should come a posterity as numerous (or rather innumerable) as the stars of heaven, (and among them at length the *Messias*, in whom all the people of the world should be blessed) for that is the meaning of [*So shall thy seed be* ver. 5. and of the same words delivered by way of *Ellipsis*, Rom. 4. 18. *Who believed that he should be the father of many nations, according as had been said to him by God.*] *So* (i. e. *as the stars of heaven*) *shall thy seed be.* The second part of the Promise being a particular contained before under the general of rewarding

rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a ſon, and a numerous poſterity, and the *Meſſias* to come from him, was a particular trial whether his former belief were ſincere, *i. e.* whether he would truſt and depend on God or no, there being little reaſon for him to expect a child then, having remained ſo long without one, and ſo ſome difficulty in ſo believing; and then it follows that in this trial he was found faithful, *he believed, v. 6.* (or, as Saint *Paul* heightens it, *beſide or beyond hope he believed*, Rom. 4. 18.) *and God counted it to him for righteouſneſs, i. e.* took this for ſuch an expreſſion of his faithfulneſs and ſincerity and true piety, that he accepted him as a righteous perſon, upon this performance, though no doubt he had many infirmities and ſins, which he was or had been guilty of in his life, unreconcileable with perfect righteouſneſs.

S. *What was the ſecond of thoſe acts of* Abraham's *faith?*

C. That which Saint *James* mentions, *chap.* 2. 21. and Saint *Paul*, *Heb.* 11. 17. *offering his ſon Iſaac* upon the Altar. For God having made trial before of his faith in one particular, that of believing his Promiſe, makes now a new trial of it in another, that of obedience to his Commands: for when God gives Commands as well as Promiſes, the one is as perfect a ſeaſon and means of trial of faith as the other; and to ſay I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the trial, is either to manifeſt that I have no faith at all, or elſe not a through faith, but only for cheaper eaſier ſervices, not able to hold out to all trials; or elſe that this is but a dull liveleſs habit of faith without any vital acts flowing from it: which yet are the things that God commands, and without yielding of which in time of trial (or when occaſion is offered) the habit will not be accepted by him. The ſecond.

And this I conceive the cleareſt way of reconciling

Saint *James* reconciled with Saint *Paul.*

Saint *James* and Saint *Paul* in what is affirmed by them in this matter. *Abraham was justified by Faith,* ſaith Saint *Paul*, *Rom.* 4. and *not by works, i. e.* by believing and depending on God for the performance of his promiſe, and reſigning up wholly to him to obey his Precepts; or more clearly, by that Faith which, howſoever it was tried, whether by Promiſes of ſtrange incredible things, or Commands of very hard duties, (killing his only ſon) did conſtantly approve itſelf to be a true Faith, and ſo was accepted by God, without performance of abſolute unſinning obedience, much more without performance of the Moſaical Law, (*Abraham* then being uncircumciſed:) which two things, one or both, are generally by Saint *Paul* meant by *works.* But then ſaith Saint *James*, *Abraham was juſtified by works*, i. e. his Faith did approve itſelf by faithful actions, particularly by offering up his ſon, that being an act of the greateſt fidelity and ſincerity and obedience in the world; and if in time of trial he had not done ſo, he had never paſſed for the faithful *Abraham*, had never been juſtified, *i. e.* approved or accepted by God: which is in effect all one with that which Saint *Paul* hath ſaid; neither one nor the other excluding or ſeparating faithful actions or acts of Faith from Faith, or the condition of Juſtification, but both abſolutely requiring them as the only things by which the man is juſtified: only Saint *Paul* diſputing againſt the Jew, who relyed and depended on his legal righteouſneſs, mentions the works of the Law, and excludes them from having any thing to do toward Juſtification, leaving the whole work to Faith; and Saint *James* diſputing not againſt the Jews, but uncharitable Gnoſticks, the pattern of all preſumptuous fiduciaries, hath no occaſion to add that excluſive part to ſhut out works, which belonged only to the Jew, but rather to prevent or cure that other diſeaſe, which he ſaw the minds of men through miſtake and abuſe of Saint *Paul*'s doctrin poſſeſſed with, or ſubject to, (thinking that a dead habit of Faith would ſerve the turn, and miſtaking every ſlight motion or formal profeſſion (ſuch as *bidding the poor go, and be*

rich,

rich, and *giving them nothing*, v. 16) for that habit of faith) and in oppoſition to that, reſolveth that the *Faith which in time of trial*, when occaſion is offered, doth not bring forth acts, is ſuch a dead carcaſs of Faith that God will never be content with to the juſtifying or accepting of any or counting any man (as *Abraham*) *his friend*; for ſuch are none, ſaith Chriſt, but *thoſe which do whatſoever he commands them*, John 15. 14.

S. *I thank you for this very plain delineation of* Abraham's *Faith*: *be only now pleaſed, (to prevent any miſtake of mine) to change the ſcene, and bring home the whole matter to my own heart, and tell me what is that Faith which is required of me and which alone will ſuffice to denominate me a Child of faithful* Abraham, *and which will be ſure to be accounted to me for righteouſneſs by God. And this you may pleaſe to do only with reflection, and in proportion to what you have already told me of* Abraham.

What faith in us is parallel to that by which *Abraham* was juſtified.

C. I will obey you. The Faith which is now required of you, and which God will thus accept to your Juſtification, is a cordial ſincere giving up your ſelf unto God, particularly to Chriſt, firmly to rely on all his Promiſes, and faithfully to obey all his Commands delivered in the Goſpel, which will never be accounted by God that ſincere cordial Faith, unleſs it be ſuch as will (whenſoever any trial is made of you) act and perform accordingly, believe what Chriſt hath promiſed in the Goſpel, againſt all ſpiritual or worldly temptations to the contrary, and practiſe what Chriſt commands, againſt all the invitations of pleaſure or profit or vainglory to the contrary; to which purpoſe it is that Chriſt ſaith, that they *cannot believe which receive the praiſe of men*, *John* 5. 44. by that one carnal motive, (and that now-adays a moſt prevailing one, the notion of honour being moſtly taken from Women and Children, and the worſt of men, and ſo making all vice neceſſary to a good reputation, and all vertue, eſpecially the moſt precious Chriſtian vertues, meekneſs, &c. the only reproachful thing) by that one carnal motive, I ſay, as by an example or inſtance of the reſt, illuſtrating this

truth, that he that the ***World***, or ***Flesh***, or ***Devil***, can carry away from the profession of and obedience to Christ, is no son of the faithful *Abraham*, no believing Disciple of his. For if it be said that *Abraham* was faithful before those acts of his faith, at least before the second of them, that of Obedience being justified upon the believing the Promise before, *Gen.* 15. and so that you may have true Faith before you produce these effects of it, at least, that by believing the Promises of Christ you are so justified, without respect unto (or abstracting from) this Obedience to his Commands; I shall soon satisfie that scruple, by confessing the truth of it as far as concerned *Abraham* on this ground, because *Abraham* was by God (who saw his heart) discerned to be faithful before any of these trials, nay had formerly given evidence of it, by *going out of his country* at Gods command, which was an act of great * Obedience, *Gen.* 12. 1. and *Heb.* 11 8. And after, being tried at that time only with a Promise, he gave full credit to that Promise, and still gave evidence of his Fidelity as fast as occasions were offered, which God, that saw no maim in him, did accept of, even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to Christ, if there be in you a resolution of uniform Obedience unto Christ, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will be certainly accepted by God to thy Justification; nay, if God try thee only with the Promise, as (be it but this) that *God will give rest to all that being weary come to him*, or for temporal things, that *he will never fail thee nor forsake thee*, if thou do thus come unto him, and confidently depend on the truth of this without any doubting or staggering, this will be accepted by God to thy justification, without any farther acts of Faith or Obedience to his commands, in case, or supposing, there were no such other command as yet given to thee, or no occasion of obeying it. But now thy case being in one respect distinguished from that of *Abraham's*, the whole Gospel being already revealed

* ὑπακοὴν πίστεως.

and

and propoſed to thee as a ſummary of what thou art bound to believe and what to do, (and no need of any ſuch particular revelations of Gods will, either by way of promiſe or particular precept, as was to *Abraham*) the Object of thy Faith is already ſet thee, all the Affirmations, all the Promiſes and all the Commands, yea and Threats of the Goſpel; and all theſe are to be received uniformly with a cordial Faith proportioned to each of them, aſſent to all his Affirmations, dependence on all his Promiſes reſolution of Obedience to all his Commands, (even thoſe hardeſt ſayings of his, moſt unacceptable to fleſh and blood) and fear and awe of his Threats, without any flattering fallacious hope of poſſibility to eſcape them. Thy faith, if it be true, muſt be made up of all theſe parts, and not of ſome one or more of them; and whenſoever any trial ſhall be particularly made of thee, (in which kind ſoever it happens to be firſt) thou muſt expreſs and evidence thy fidelity, or elſe this Faith will not at that time be accepted by God to thy *juſtification*, i. e. will not be approved by him, or accounted for thy *righteouſneſs*: and the ſame muſt be reſolved, when and how often ſoever occaſions ſhall offer themſelves either of aſſenting or adhering, or obeying or fearing God, (*i. e.* whenſoever any difficulty or other temptation interpoſes in any one of theſe) for then it is with thee as it was with *Abraham* when God tempted him, and there is no hope of God's Approbation of thee to be had, but upon paſſing faithfully, (I ſay not, without all ſin, all blemiſh, all imperfection, but without all falſneſs, faithleſneſs, hypocriſie) honeſtly, ſincerely, courageouſly through ſuch trials. For though God may approve and juſtifie thy faith and thee before or without any trial, any performance, (beholding all in the heart which men do in the actions;) yet when thoſe trials are made, and the performance not met with, it is then apparent even to men and thy own ſoul, that thy reſolutions were not before ſincere, (*i. e.* thy *faith* true) and conſequently God that ſaw that before thoſe trials, cannot be thought to have juſtified that unſincere reſolver, that

dead, heartleſs, liveleſs *Faith*. But when upon ſuch trials God meets with his deſired expected returns, he then juſtifies the Fidelity or Faith of that man, and conſequently that man himſelf, who hath ſhewed himſelf ſo faithful; and ſo (by the purport of the New Covenant, through the ſufferings and ſatisfaction of Chriſt) he imputeth not to that man the ſins of his former, nor frailties and infirmities of his preſent life.

S. *You have given me a large account of my demand, and I can find nothing wanting to my preſent ſatisfaction, but the more diſtinct deſcending to the ſeveral parts and branches of Faith, that I may more nearly look into the ſeverals of my duty in this matter, wherein I am ſo mightily concerned.*

C. I ſhall give you that without detaining you long, or adding much to what hath been already ſaid, only by giving you the object of true Faith, which is of two ſorts; either God himſelf, or the Word of God; God who is believed in, and the Word of God as the rule of that Faith, or matter to be believed, and that Word entirely conſidered, ſignifying whatſoever I am (or may ever be) convinced to come from him, and in it (as it is now ſhut up and compriſed in the Books of Canonical Scripture) theſe ſpecial parts, which do divide the whole Scripture between them. 1. The Affirmations of Scripture, whether by way of Hiſtorical Narration, or by way of Doctrin. 2. The Promiſes of God both in the Old and New Teſtament, but eſpecially the Promiſes of the Goſpel, both ſuch as belong to this life, and eſpecially thoſe that belong to another. 3. The Commands of God, whether the Natural Law of all Mankind written in our hearts by the finger of God, made up in the frame of the human ſoul, and more clearly revealed both in the Decalogue and other parts of Sacred writ; or whether the Commands of Chriſt, raiſing nature to a higher pitch in the Sermon on the Mount, and ſuperadding ſome poſitive inſtitutions, as thoſe of the Sacraments and Cenſures of the Church, in other parts of the New Teſtament. 4. The Threats of the Goſpel, thoſe terrors of

The Objects of true Faith.

The ſeverals of Gods Word reduced to four heads.

of the Lord set on purpose to drive and hasten us to amendment of our sinful lives. All these put together are the adæquate object of our Faith, which is then cordial and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the Affirmations, fiducial reliance on the Promises, obediential submission to the Commands, and humble fear and aw to the Threats.

How Fear is reconcilable with Faith.

S. *I cannot but acknowledg the truth of all this, but yet have some objection to propose against the last branch of it, wherein you make Fear of the Threats a part of Faith, whereas Faith ought to be* made perfect by love, *saith Saint* James; *and Saint* John, 1 Jo. 4. 18. *tells us that* perfect love casts out fear; *and besides fear including doubting, seems to be most contrary to Faith.*

C. That the terrors of the Lord, and threats of eternal punishment to all unreformed sinners, are one part of the Gospel, there is no doubt; and being so, they must needs be the object of our Faith, and that Faith descending to the heart, becomes that Fear and Awe forementioned (in the same kind, as believing the Commands becomes Obedience.) Thus in the case of *Noah*'s faith, Heb. 11. which was believing the Threats of God against the old world, it is said, *v.* 7. that *Noah by faith* (being warned of God) being * *possest* with a fear or Awe, (to wit, of those Threats) *prepared an Ark*, &c. And so there can be no doubt of the truth of that doctrin, nor danger in the expression. As for that place of Saint *John*, [that *perfect love casts out fear*] the Fear which that excludes is not the fear of Gods wrath, but of Persecutions and temporal dangers: for so that love of Christ, if it be perfect, such as Christs was to us, chap. 3. 16. which is referred to again chap. 4. 17. *that as he is, so we should be in this world*, (or as he is in this world, whilst here on earth, so we should be) will make us venture any thing for the beloved, even death itself, confess him in time of the greatest hazard; but sure, not the displeasing of God or torments of hell. And so that place is misapplied to this

* εὐλαβηθεὶς.

1 Joh. 4. 18.

this business. And as little pertinent is the other part of the objection; that because Faith is contrary to doubting, therefore 'tis not reconcileable with fear. For the doubting which Faith excludes, is the doubting of the truth of that which we are commanded to believe, or the not adhering, and in our practice, keeping fast unto it: but the Fear which we speak of, supposes us to believe, and not thus to doubt; and indeed is in this case the direct contrary to doubting: for when a judgment is denounced against me, then the less I doubt of the truth of the denunciation, the more I shall be afraid of the judgment; and my want of fear, if it be at all rational, must be founded and built in want of this faith in doubting, or not believing. And indeed this fear is in some cases the only, in all a most excellent, means to keep me safe, to help me work, and work out my own salvation: and therefore *knowing the terrors of the Lord, we perswade men*, saith the Apostle; the terrors are as fit to perswade, as the love of God to constrain us to perform our duty. As for the duty of *serving God without fear*, Luke 1. you have * formerly had an account of that, that it belongs not to this matter.

* Pag. 2.

S. *You have satisfied my objection; I shall now more chearfully proceed. I have heard much of a General and a Particular Faith, and that the General is little worth without the Particular. Tell me whether that be applicable to the Faith you now speak of.*

C. Being rightly understood it is.

S. *What then is the General and Particular Faith as it refers to the Affirmation of Scripture?*

The General & Particular Faith in reference to Affirmations.

C. The General is a belief of Gods Veracity, that whatsoever is affirmed by him is infallibly true: the Particular is the full giving up my assent to every particular which I am convinced to be affirmed by God, assoon as ever I am so convinced, or have means sufficient offered me so to convince me; and yet more particularly, the acknowledging of those Truths which have special marks set upon them in Scripture to signifie them to be of more weight than others, as, *That God*

is, Heb. 11. 6. That Christ is the *Messias* of the world, the acknowledging of that which is said *to be life eternal*, *Joh.* 17. 3. The Doctrine of the *Trinity*, into which all are commanded to be baptized, and those other fundamentals of faith, which all men were instructed in antiently before they were permitted to be baptized, contrived briefly into the compass of the Apostles Creed, a summary of *Christian* faith or doctrine necessary to be believed. *Vide Cyril. Hieros. Catec.*

S. *What is the General and Particular Faith as it refers to the Commands of the Gospel?*

C. The General is an assent to the truth and goodness of those Commands in general, as they concern all men, that is, believing that Christ hath given such a law to all his Disciples, to all *Christians*, and that that law is most fit to be given by him. The Particular is the applying these Commands to my self, as the necessary and proper rule of my life, the resolving to perform faithful obedience to them. Commands.

S. *What is it as it refers to the Threats?*

C. The General is to believe that those Threats will be (and that it is most just they should be) executed upon all against whom they are denounced. The Threats under oath, absolutely, non-admission into Gods rest to all disobedient provokers, *Heb.* 3. 12. the conditional Threats, conditionally, i. e. *unless we repent*, and use the means to avert them. The Particular is to resolve, that except I get out of that number, I shall certainly find my part in them. Threat.

S. *What as it refers to the Promises?*

C. The General is the believing the truth, infallible truth of the Promises, particularly of those Promises which concern the pardon of sin, and salvation, (the looking at and receiving or embracing of Christ, as the only remedy against sin, the only propitiation for it:) which Promises, (the object of that Faith) being generally conditional, not absolute Promises, great care must be taken, that the Faith be proportioned to the nature of the Promises: as when the Promise of Rest is made peculiarly to the *weary and heavy laden* thus coming Promises.

coming to Christ, the general Faith is to believe undoubtedly, that this Rest shall be given to all that perform this Condition, to all humble faithful penitentiaries; and to believe that it belongs either absolutely to all, or to any but those who are so qualified, is to believe a lie; no piece of Faith, but phansie or vain conceit, which sure will never advantage, but betray any that depend upon it.

S. *What then is the Particular Faith terminated in this conditional Promise?*

C. Not the believing that the Promise belongs absolutely to me, (for it doth not any longer than I am so qualified) nor the believing that I am so qualified, (for 1. perhaps I am not: and 2. that is no object of Faith, no part of the Promise, or of any other piece of Gods Word) but it is made up of these three things. 1. The confident perswasion that if I fail not in my part, Christ will never fail in his; if I do repent, and lay hold on Christ for pardon, no power of heaven or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the Promise. 2. A setting my self to perform the condition on which the Promise is made; as when Rest being promised upon condition of Coming, I come upon that invitation, then this coming of mine may be called particular Application: as when a Picture is so designed and set, as to look on every one that comes in at the door, and on none else, the way to be particularly lookt on, *i. e.* to apply the eye of the picture particularly to me, is to come in at the door. And 3. the comparing the conditional Promise to my particular present estate by way of self-examination, and thence concluding upon sight of the condition in my self, that I am such a one to whom the Promise belongs, and shall have my part in it, if I continue and persevere. The second of these, if it be real and sincere, gives me a * certainty of the object, seals the promise to me in heaven, which will remain firm though I never know of it. The third, if it be on right judgment of my self, may give me the other † certainty, *i. e.* ascertain me that I am in the number

* *Certitudinem objecti.*

† *Certitudinem subjecti.*

ber of God's children: but there being ſo much uncertainty whether I judg aright of my ſelf or no, and there being no particular affirmation in God's Word concerning the ſincerity of my preſent, or perſeverance of my future condition, that aſſurance reflexive, of which this is one ingredient, cannot be a divine Faith, but at the moſt an human, yet ſuch as perhaps I may have no doubting mixed with, nor reaſon that I ſhould ſo doubt. For at the concluſion of life, having *finiſht his courſe*, and *perſevered*, St. *Paul* could ſay without doubting, *Henceforth there is laid up for me a crown of righteouſneſs.* Which if another man be not able to ſay with that aſſurance, 'twill not preſently be want of Faith in him, as long as this want of aſſurance proceeds not from any diſtruſt of the truth of Gods Promiſes, but only from an humble conceit of his own repentance, that 'tis not ſuch as God requires of him. And if that place, 2 *Cor.* 13. [*Know ye not that Chriſt Jeſus is in you, except ye be reprobates?*] be objected, to prove that all are Reprobates that know not that Chriſt is in them; the anſwer will be ſatisfactory, that the words rendred [*in you*] ſignifie (very frequently in the Scripture, and peculiarly in a place parallel to this) *Exod* 17. 17. *among you*, or *in your congregation.* And ſo the ſenſe will be beſt diſſolved into a queſtion and anſwer, *Know you not* (by the miracles and preaching, the demonſtration of the Spirit and of Power) *that Chriſt Jeſus is among you?* (by way of interrogation, for ſo 'tis in the *Greek*, and the meaning appears by the context to be) *Know ye not, diſcern you not your ſelves, that the Power of the Goſpel is come among you by my Apoſtleſhip?* and then by way of anſwer; [*Except ye be reprobates*] you are obdurate inſenſate creatures, or (as our *Margent*, *Rom.* 1. 28. renders the word) * *void of judgment*, undoubtedly, unleſs you do. 2 Cor. 13. 5. ἐν ὑμῖν. * ἀδόκιμοι.

S. *You have ſhewed me the difference betwixt General and Particular Faith, and I ſhall not follow that matter any farther, But I pray help me in one difficulty. We are ſaid in Scripture to be* juſtified by Faith; *and we hear much talk of a* Juſtifying Faith: *I pray tell me* Juſtifying Faith.

me what faith this is, to which Justification *is attributed.*

Faith no efficient of our Justification.

C. First, let me tell you that Faith, in whatever acceptation, is no proper efficient cause of Justification, for such is only God through the satisfaction of Christ, accepting our persons and our weak performances, and not imputing our sins: in which act nothing in us can possibly have any, so much as inferior, instrumental efficiency. It is true, the habit of Faith may in some sense be called the cause of the acts of Faith, and so of this act of receiving or embracing of Christ, in which sense 'tis called the Eye and Hand of Faith: but then it is clear, that this receiving of Christ is a thing very distinct from justification; the one is clearly the act of man, the other of God: and therefore to conclude that Faith is an efficient though but instrumental, of justification, because it is an instrument of receiving Christ, is no solid argument; and so in like manner from its activity in other things, to infer its efficiency in Justification. The most that can be said is, that 'tis a condition without which God, that justifies the penitent believer, will never justifie the impenitent infidel; and therefore 'tis observable that 'tis no where said in Scripture, that Faith justifies, but we are justified by Faith, which particle [* *by*] is a peculiar note of a condition, not a cause.

Only a Condition.

* *διὰ cum genitivo.*

S. But then what Faith is this which is the condition of our Justification?

C. That Faith which we shewed you was *Abrahams* faith; or in fewer words, the receiving the whole Christ in all his Offices, as my King, my Priest, my Prophet, whereby I believe the Commands as well as the Promises of the Gospel; or take the Promises as they are, *i. e.* not as absolute, but as conditional Promises. And this is a cordial practical belief, a firm resolution of uniform Obedience and Discipleship, *faith made perfect by works, Jam.* 2. 22. Intimating, that without the addition of such *works*, such Obedience Evangelical, any other act, or part, or notion of faith would be imperfect, unsufficient to this end, that is, to our *Justification.*

fication. The ſame is called in a parallel phraſe, *Faith * conſummate by love*, Gal. 5. 6. (which indeed we render *working by love*, but the Greek and Syriack ſignifies *conſummate by love*) that is, by acts of Chriſtian charity; and therefore in two parallel places it is thus varied, in one we read, inſtead of it, the *new creature*, Gal. 6. 15. in another, the *keeping the Commandments of God*, 1 Cor. 7. 19.

* ἐνεργουμένη δι' ἀγάπης.

S. *But how then is it ſo often ſaid, that we are not juſtified by works*, Gal. 1. 16. *and* Rom. 3. 28. *that we are juſtified by faith without the deeds of the law?* Juſtification by Faith.

C. I have in effect already told you, and ſhall in a word again tell you. The word [*works*] and [*deeds of the law*] in thoſe places ſignifies legal obedience, or circumciſion, and the like Judaical out-dated ceremonies; and [*Faith*] the Evangelical Grace of giving up the whole heart to Chriſt, without any ſuch obedience or Judaical obſervances: and ſo 'tis truly ſaid, *we are juſtified by faith without them*, i. e. without ſuch *works*, ſuch *obedience*; yet not excluding, but including that Evangelical obedience, for without that, *faith is dead*, ſaith S. *James*, 2. 17. and then ſure not able to juſtifie any. And therefore you may obſerve in that Apoſtles diſcourſe, *James* 2. he affirms that *Abraham was juſtified by works*, v. 21. and makes that a parallel phraſe to that of the Old Teſtament, *Abraham believed God, and it was imputed to him for righteouſneſs*. ver. 23. where, as [*Juſtification*] and [*imputed to him for righteouſneſs*] are phraſes of the ſame importance, ſo are [*works*] and [*believing*] alſo.

S. *The reaſon of it, I conceive, is becauſe faith always brings forth good works, or if it do not, it is no true Faith.*

C. I am not altogether of your opinion, for I conceive it very poſſible for me to believe, and yet not to live accordingly. The truth is, that is not a juſtifying Faith, or ſuch as even now I defined, and ſo no true faith in that ſenſe, but yet may be a true Faith, for ſo much as it is; or if you will, it is one part of true Faith, which is oft miſtaken for the whole. I may truly, without all doubting, believe the Promiſe of mercy and ſalvation Works do not infallibly follow Faith.

ſalvation to the true penitent, and none elſe, which belief is very fit and proper to ſet me a reforming and amending, and yet 'tis poſſible for temptations of carnal objects to perſwade me to defer this duty, nay never to think fit to ſet my ſelf to the performance of it, the preſent *pleaſures of ſin* may out-weigh in my debauched choice thoſe future ſpiritual joys; nay, I may ſee and like them, and yet for the preſent embrace the contrary, the Will of man being a middle free faculty, not abſolutely obliged to do or chuſe what the Underſtanding judgeth moſt honeſt, *i. e.* what *Reaſon*, and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this *Faith* get once to be radicated in the heart, to rule and reign there, if the *Will* chuſeth what *Faith* recommendeth, then it bringeth forth all manner of good works; and ſo then 'tis the conſummation of that former act of *Faith* by this latter, or (in the words of Saint *Paul* and Saint *James*) the conſummation of *Faith* by Charity and good Works, that God accepteth in Chriſt to *juſtification*, and not the bare aptneſs of *faith* to bring forth *works*, if thoſe *works* by the fault of a rebellious infidel will not be brought forth.

S. *But is there no one peculiar act of* Faith *to which* juſtification *is particularly imputable?*

C. That to which Juſtification is promiſed, is certainly the giving up of the whole ſoul intirely unto Chriſt, accepting his Promiſes on his conditions, undertaking Diſcipleſhip upon Chriſts terms. But yet 'tis poſſible that ſome one act of *Faith* may be more excellent and acceptable in the ſight of God than others; as that humble act of the faithful ſervant, that when he hath done all, acknowledges himſelf unprofitable, and ſo *excludes all Glorying*, (which the Apoſtle makes very neceſſary to *juſtification*, Rom. 4.) expects all good from Gods free mercy in Chriſt, without any reflexion on any of his own performances; or again, that of full truſt, affiance, reliance, rolling ones ſelf on God, depending on his All-ſufficiency in the midſt of all difficulties, on the Fidelity of him that hath promiſed, when all worldly

Some acts of *Faith* more excellent than others.

worldly probabilities are to the contrary: but then this must be accompanied with other acts of Faith, when occasion is offered for them, and with use of the means prescribed by Christ or else reliance may prove presumption after all. And however it is, *we must add to our faith vertue*, &c. or else our Faith may still be dead, liveless, being alone, that is, unable to stand us in any stead to the desired end.

S. *I could hear you, and propose scruples to you much longer on this argument, but I desire to carry away only so much of this subject of Faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme; and therefore I shall importune you no farther about it: but yet only vary, not end, your trouble, and advance to the next Theological Grace, that of Hope, and desire your directions in that particular.*

Of Hope.

C. This *Grace* is subject to some mistaking, and therefore I shall desire you to mark carefully what I conceive of it.

S. *What is Hope?*

C. It is a patient comfortable expectation of the performance of Gods Promises, belonging to this life or a better.

S. *What is the ground of Hope?*

The ground.

C. Some sure word of *Promise* assented unto by *Faith.*

S. *What is the object of Hope?*

The object twofold.

C. It is made up of two things; 1. The thing promised, 2. the Cause or Author of it. 1. The thing promised, or the performance of that promise. Such is the *Resurrection of the dead*, which nature cannot help us to see any thing into, but being believed by *Faith*, becomes the object of *Hope*. And it is observable, that seven times in the *Acts* of the *Apostles* the word *Hope* refers to this one object, the *Resurrection* or future state or life in another world; which indeed is the supreme object of the Christian hope, and all other things but in an inferior degree, and as they refer to that, and in order to that great Treasure of our rejoycing. Though the truth is, as there be *promises of this life* as well as of another,

(as that God will give us all things neceſſary for us, and the like) ſo is there a *Secular Hope*, or an hope of *this life*, and an object of that *Hope*.

Secular Hope.

S. *What is that Secular Hope?*

C. A Reliance on God, that he will ſend me whatſoever is good for me.

S. *What is the object of that Hope?*

C. Good ſucceſſes, good things.

S. *Am I bound to hope that all things that are good for me ſhall befal me?*

The Conditions of that.

C. I muſt anſwer you with ſome caution. Firſt, thoſe Promiſes are conditional, *All things ſhall tend to good to them that love God.* If we be Lovers of God, then that Promiſe belongs to us, not elſe. And conſequently then we are to *hope* it, not elſe; *Ye that fear the Lord, hope in the Lord*, ſaith the Pſalmiſt.

S. *But is every true ſervant of God bound to hope that God will give him all ſecular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him firſt before that Promiſe belongs to him, and conſequently before he is bound to that Hope.

S. *What is that?*

C. To pray for them, for the Having and Finding is promiſed to none but to them which ask and ſeek; yea, and to uſe the means ordinary and lawful, which are in order to that end, as labour and the like, (among which mercifulneſs and liberality is one, to which the Promiſe of ſecular wealth is moſt frequently made, and the contrary threatned with want.)

S. *Well then, muſt the ſervant of God having prayed, and uſed theſe means, hope and be aſſured that that which he thus prays for ſhall be granted him?*

C. Yes: either formally, or by way of equivalence; either that, or ſomething that is better; or again, either now, or when God ſees fitter for him: for this muſt be allowed God, to be able to chuſe for us better then we can for our ſelves, both for the thing itſelf, and the time of conferring it. For many times, that which we ask, would, if it ſhould be granted, be worſe for us, and perhaps

perhaps tend to our deſtruction; and then God by denying the particular matter of our prayers, doth grant the general matter of them, which always is that which is beſt for us. Sometimes again he defers to grant, that we may re-inforce our impreſſion, pray more ardently; and for us to be ſo exerciſed in prayer and hope, is beſt for us alſo.

S. *Are we bound then thus to expect and hope in every thing that we pray for?*

C. Yes, we are, and the want of that is the ſin of doubting, noted by Chriſt and his Apoſtles.

S. *Well, but you told me there was another part of the object of Hope, beſides the thing promiſed which you called the cauſe or author of it. What is that?*

C. The Perſon that is to make good his Promiſe to me, which is God himſelf. And therefore we are ſo often exhorted *to hope in the Lord*, &c. For as in the other affections, we are not only angry at the injury or the provoking thing done to us but at him that did it, and we do not only fear pain and puniſhment, but him alſo that can inflict it on us; ſo we do not only hope for heaven, or for any other good thing, but for God as the Fountain of our bliſs, and through whoſe mercy it is that it befals us. This is called *hope in him*, or (as it ſhould rather be rendred) *hope on him*, 1 *John* 3. 3. And this is a ſpecial act of *Chriſtian* hope, to be thus unbottom'd of our ſelves, and faſtned upon God with a full reliance, and truſt, and dependence on his mercy. The Author of our hope.

S. *I thank you for this direction. Give me leave to proceed. What be the ſeaſons and opportunities of this hope?*

C. 1. Time of Tribulation, Rom. 5. 4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* Where the word which we render * *experience*, ſignifies *approved upon a tryal*, and the ſenſe runs thus; Tribulation is a ſeaſon and a means to work patience, and that patience to produce approbation, as of one that is tried in the fire, and has paſt the teſt; and this is a means to work an hope Seaſons of Hope. * δοκιμὴ.

or expectation of reward, and that hope will not confound or shame, that is deceive, any that relies on it, and besides will keep from being ashamed of those sufferings, and make us rather glory, *v.* 3. that is rejoyce in them, as in the most benign auspicious signs, that in another world there is a reward for the righteous, because in this life 'tis the contrary rather. So *Rom.* 12. 12. *Rejoycing in hope* and *patience in tribulation*, are joyned together. 2. Time of Temptation, when some present delight is ready to invite to sin, or present bitterness to deter from the ways of God, then the hope of future joys (to be exchanged for that bitterness, and to outvie and preponderate that pleasure) comes in seasonably. 3. The time of Mourning for the dead, which the assured hope of a Resurrection will moderate and alleviate.

S. *You told me the ground of Christian hope was the Promises. I pray is a man to hope for nothing but that for which he hath some promise in Scripture?*

C. He may perhaps lawfully hope for some things for which there is no promise, so there be nothing to the contrary; but then this is not the Grace of hope, but a good natural assurance or confidence, which *Aristotle* observes * young men to be full of, and old men not so inclined to. But if it be for any spiritual matter, it is (if it be not grounded on some Promise) but presumption.

* νέοτες ἐλπίδος πλήρης, γῆρος δύσολπι.

S. *There is no promise in Scripture for every particular mans eternal salvation, yet sure every man is bound to hope he shall be saved.*

Whether every man be bound to hope he shall be saved.

C. This is the misprision I desired to anticipate and forestal in you, and now I must be fain to cure, seeing I could not prevent it. To which purpose you must again remember, that Gods promises being the ground of Hope, and those promises being but seldom absolute, mostwhat conditionate, the hope (if it be the Christian grace of hope) must be proportion and attemperate to the promise; and if it exceed that temper and proportioned, it becomes a tumor and tympany of hope. For example, that there shall be another state

or

or life after the end of this, both for just and unjust, there is an absolute promise, and therefore every man may justly hope for that; though to the ungodly it may be matter rather of fear than hope: but for a happy or joyful resurrection to life, a blessed future state, there is no absolute unlimited, but conditional limited promise, to the true penitent believer, and to none else; for to all others God hath sworn, they *shall not enter into his rest*. And then he that is such, may no more hope for his part in the *resurrection of the just*, then for the most impossible thing: or if he do hope, that hope will stand him in no stead, will never make that true by hoping it, which was otherwise false: *The hope of the hypocrite shall perish*, saith *Job*; and so the carnal impenitent, his hope shall perish also, sure will never be able to keep him from perishing.

S. *What then is the Christian hope in this particular?*

C. It is an assurance, 1. That though my sins be never so great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the Christian hope) to set industriously and piously to the performance of that condition on which the promise is made; as St. *John* saith, *every man that hath this hope purifies himself*. And 4. upon view of the sincerity of that performance of mine, to hope comfortably and chearfully for Gods performance. In brief, the hypocrite or unreformed sinner may have some room for hope suppositively, if he do change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these is the only Christian hope. For by this you shall know a Christian hope from all other, that he that *hath it purifies himself*, 1 Jo. 3. 3. The hypocrite or carnal man hopes, and is the wickeder for hoping; he fears nothing, and so discerns not the necessity of mending: the best way to reform such a man, is to rob him of his hope to bring him to a sense of his danger, that he may get out of it.

The Christian hope in this matter.

it, to conduct him by the gates of hell to a possibility of heaven But the Scripture-hope, the [*this hope*] as Saint *John* calls it, *i. e. the hope of seeing God*, 1 John 3. 2. being grounded on conditional promises, (and that condition being purity, *holiness*, *without which no man shall see the Lord*) sets presently to performing that condition, that is, to purifying, according as you shall see the practice of it in Saint *Paul*, 2 Cor. 7. 1. *Having therefore these promises*, (what promises? conditional promises, chap. 6. 17) *let us purifie our selves, &c.*

Despair. S. *But is not Despair a sin? and doth not that consist in not hoping for heaven?*

C. The want of the *Christian hope*, is a *sinful despair*, but not the want of all kind of *hope*; the thinking it impossible his sins should be forgiven, though he should be never so truly penitent, is a sin, but that rather of *infidelity*, than *despair*, it being the disbelieving an eternal truth of God's. A consequent of this indeed may be a *desperation*, (as on the contrary *hope* is a consequent superstructed on *faith*) to wit, when he that believes himself uncapable of pardon, goes on without any care or thought of reforming, such a one we vulgarly call a *desperate person*, and that sure is a most damning sin: but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sin superadded to his impenitence; his impenitence is a sin, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sin and a more desperate sign. So that not every not hoping for Heaven is the sin of *Despair*, but rather the peremptory contempt of the *condition*, which is the ground of *Hope*; the going on (not only in terrors and amazement of conscience, but also) boldly, hopingly, confidently, in wilful habits of sin, which therefore is called *desperateness* also, and the more *bold* thus, the more *desperate*.

S. *But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?*

Doubting of salvation. C. If that doubting or not hoping be only grounded in a false judgment of his own repentance and sincerity,

rity, in conceiting too meanly of himſelf, in thinking himſelf no true penitent when he is, this will not be the ſin of *Deſpair*; no nor infidelity neither: becauſe if he could believe his penitence ſincere, (the want of which belief is not the diſ-believing of any part of God's word, becauſe that ſaith nothing of him particularly) he would aſſuredly hope; and now that only his humility makes him ſo comfortleſs, there is certainly no ſin in that.

S. *But what if a ſinner be ſo overwhelmed with ſorrow, as not to lay hold on the Promiſes at all, is not that the ſin of Deſpair?* Exceſſive ſorrow.

C. The trial of him will be by examining whether he purifie or no, that is, whether his ſorrow bring forth fruits of amendment; if ſo, this is not the ſin of *Deſperation* yet; he hath the *Grace* of *Hope*, which brings forth fruits of *Hope*, though it be clouded over with a melancholy vapour, that it be not diſcernible even to himſelf. But if this trouble of mind ſet him a ſinning farther, like *Judas*, who had *ſorrow*, but then killed himſelf, this is *Deſpair* indeed.

S. *I ſhall ſolicite you no farther in this point, but for your Prayers that God will keep me from all premature perſwaſion of my being in* Chriſt, *that he will give me that Hope that may ſet me a purifying, and not ſuffer me to go on preſumptuouſly or deſperately in any courſe. Only upon an occaſion of this Grace of Hope, give me leave to ask you, whether he that now lives in ſin, and hopes he ſhall one day repent, and go to heaven, (this Repentance and that Heaven being a future good, and ſo the object of Hope) may be ſaid to have the Grace of Hope in any kind?* The ſinners hope of repentance and mercy.

C. By no means: Becauſe God hath made no ſuch promiſe that he ſhall repent, nor without *Repentance* that any man ſhall have Heaven. This is a ground-work of carnal ſecurity, and no degree of the *Grace of Hope*.

S. *Once more. May he that hath gone on in a continued courſe of ſin, and at laſt is overtaken with Gods judgments, (and ſeeing Hell gates open upon him, doth grieve* The death-bed ſorrow and hope.

for his wicked life, and upon that hopes for mercy) be conceived to be saved by that hope?

C. I list not to pass sentence on any particular, because I cannot throughly discern his state; only I can say in general, I know no promise of pardon in Scripture to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is * *godly sorrow which worketh repentance:* which repentance, as it is available if true, though never so late, so is seldom true when it is late; nor can well be known to be true but by persevering fruits, which require time. And though a serious purpose of amendment and true acts of contrition, before or without the habit, may be accepted by God to my salvation; yet in this case there is no sure judgment whether this purpose be serious, or these acts true acts of contrition. And so in this case there is no sure foundation for his hope: and then a groundless hope, or a bare hope, without the other conditions to which the Promises belong, will never be able to save any.

* λύπη κατὰ Θεόν.

O Charity.

S. *Shall we now proceed to the third grace, that of* Love *or* Charity?

C. Most willingly: it is a precious Grace, and that which Saint *Paul* prefers before *Hope* and *Faith*.

S. *But is any grace to be preferred before that of Faith? (I thought that had been the most necessary Gospel Grace.)*

The preeminence of that before Faith.

C. It is most certain there is, (*Faith* being taken in that notion which I told you belongs to that place) because Saint *Paul* hath affirmed it, that *charity is the greatest of the three*, 1 Cor. 13. 13. And it is as sure, that no other Scripture hath contradicted this. And although very great things are said of *Faith*, as of the only condition of *Justification* and *Salvation*, yet, 1. This is when it is in conjunction with *Charity*, *Faith consummate by love*. And 2. it is observable, that the most *imperfect* things are always the most *necessary*, and consequently the great necessity of *Faith* is no argument of its dignity in comparison of this other grace. For indeed *Faith* is necessary, as that without which *Charity* cannot be had: but then this alone is insufficient to save any, if Charity

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be not added to it. *Faith* is the foundation, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: *Charity* the superstruction, which is never firmly built but when grounded in *Faith*, and when it is so, it is far more excellent than its foundation. Besides, *Charity* is a grace not out-dated in Heaven, as *Faith* and *Hope* are.

S. *But what is Charity?*

C. The sincere love of God, and of our neighbour for his sake.

S. *Wherein doth the love of God consist?*

C. As love in its latitude is of two sorts, of Friendship, and of Desire; the 1. betwixt Friends, the 2. betwixt Lovers; the 1. a rational, the 2. a sensitive love: so our love of God consists of two parts, 1. Esteeming, prizing, valuing of God; 2. Desiring of him. Love of God of two sorts.

S. *How shall I know whether I do esteem God as I ought to do?* Estimation.

C. If you would be content to do any thing or suffer any thing rather than lose his favour, rather than displease him. *If you love me* (saith he) *keep my Commandements.* And therefore loving him and obeying him, love and works (to wit, Evangelical works) are taken for the same thing in Scripture.

S. *How must this Love be qualified?*

C. The special Qualification, or rather indeed essential property of *Charity*, is the Sincerity of it, as that is opposite to Hypocrisie, or a double heart, or divided love, or joyning any rival or competitor in our hearts with him. The loving God above all, and all other for his sake; this is set down both by *Moses*, Deut. 6. 5. and by Christ, *Mat.* 22. 37 and *Mark* 12. 30. and *Luke* 10. 27. (with a little variation by Saint *Matthew*) in these words, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.* The *Heart*, as I conceive, signifying the *Affections*; the *Soul* the *Will*, or elective faculty; the *Mind* the *Understanding*, or rational faculty; and the *Strength* the powers of the *body* for action; and all four together making up the whole man and the word

All,

All, affixt to each, not to exclude all other things from any inferiour part in my love, but only from an equal or superiour interest to exclude a partial or a half-love.

S. *What are the motives that may stir up this love in my heart?*

Motives to it. C. 1. The consideration of God's infinite Excellence. And 2. of his most glorious Attributes. And 3. of his bounteous actions towards us in creating, redeeming, preserving, and providing such rewards for those that love him.

S. *What is that other part of Love which you call the Desiring of him?*

Desire. C. The actual appetition or fastning our affections on him, desiring to enjoy, 1. his *Grace* or sanctifying Spirit here, and 2. the perpetual Vision of him hereafter. The former part of this is called *hungring and thirsting after righteousness*, a hatred and impatience of sin, a desiring to be out of that polluted condition, and to be made like unto God in Holiness and Purity, (and you may know

Trial of that. the Sincerity of that, 1. By Assiduity and frequency and fervency in Prayer, that way of conversing and communing with God, a most infallible concomitant of this kind of love; 2. by loving and seeking the means, 1. of resisting sin, and 2. of receiving, and 3. of improving of Grace; that one principal *Desire* of *David's*, *That he might dwell in the house of the Lord all the days of his life, to behold the fair beauty of the Lord, and to visit his Temple.*) The latter part of this is called by the same *David*, the *longing of the soul after God*; by S. *Paul*, *desiring to be dissolved and to be with Christ.*

S. *What are the motives to this kind of Love?*

Motives to it. C. 1. Gods loving us first, and dying for us, an expression of that love, able to constrain and extort a reciprocation or return of love. 2. The true superlative Delight even to flesh and blood that is in Sanctity, and the practice of Christian Vertues, beyond all that any sensual pleasure affords, so great, that when they are exprest by the Apostle in these words, 1 *Cor.* 2. 9. [*Neither eye hath seen, nor ear heard, neither hath it entred into the heart of man to conceive what things God hath*

hath prepared for them that love him] (which in that place clearly belongs to the *hidden wiſdom of God*, v. 7. and the *deep things of God*, v. 10. and the *things that are freely given to us of God*, v. 12. the ſpiritual *Manna* or *Preparation* for the lover of God to feed on) they are ordinarily miſtaken for the deſcription of *Heaven*. 3. Thoſe joys in the Viſion of God in another life, thus deſcribed by the Pſalmiſt, *In thy preſence are fulneſs of joys, and at thy right hand pleaſures for evermore.*

S. *Well, you have gone through the two parts of the love of God; and told me that the ſincerity required in it requires me to love God with all my heart. May not I then love any thing elſe but God?*

C. You may, but with theſe conditions. 1. That it be not ſome prohibited object, as the world and the things of the world; that is, any thing that is vain or ſinful in it, *for if any man love the world, the love of the Father is not in him*, 1 John, 2. 15. 2. That it be in a degree inferiour to the love of God: thus God being loved above all, other things may lawfully in a lower degree be loved alſo. 3. That thoſe other things be loved for Gods ſake, and in that order that he preſcribes them. Love of other things beſide God.

S. *But may not the outward expreſſions of love in many good Chriſtians be greater to ſome other object then to God? or is this incompatible with the ſincerity of the love of God?*

C. Our love of God may be ſincere, though it be accompanied with ſome frailties: now the ſenſitive faculty may have a ſenſitive love of ſome ſenſitive objects; which though it be moderated ſo as not to fall into ſin either in reſpect of the object or the exceſs, yet through the nature of mans ſenſe may expreſs itſelf more ſenſitively toward that inferior object than towards God himſelf; and this is a piece of human frailty, not to be wholly put off in this life. And yet for all this the love of God may be more deeply radicated in that ſoul; and that will be tried by this, that if one were to be parted with, I would part with any thing rather than God. But that not to be judged by Outward expreſſions of love more to other things than to God.

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what I would answer, if I were asked the question; nay, nor what I would resolve at a distance: but in time of temptation and actual competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really do. This may best be understood by that other passion of sorrow. I may weep more for the loss of a friend than for my sins; yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may and must our love of God be most firmly rooted, though not so passionately expreſt, as through the infirmity of our flesh and nearness of other objects to it our love to them is wont to be.

Passionate sorrow.

Charity to the neighbour.

S. Shall we proceed to the other branch of Charity, that of our Neighbour? and first, what do you mean by the word Neighbour?

C. Every man in the world, for so Christ hath extended the word, *Luke* 10. 36, 37. not only to signifie the *Jew* in relation to the fellow-*Jew* who was the Old-Testament-Neighbour, but to the *Samaritan* in relation to the *Jew* i. e. to him that was most hated by him, as appears by the parable in that place.

S. What is the love of my Neighbour?

C. 1. The valuing him as the image of God, one for whom Christ died, and one whom God hath made the proxy of his love, to receive those effects of it from us which we cannot so well bestow on God. 2. The desiring, and 3. The endeavouring his good of all kinds.

The degree of it.

S. In what degree must this be done?

C. As I desire it should be done to my self.

S. How is that?

C. Why, in all things to deal with other men as (if I might be my own chuser) I would wish that other men, nay God himself, should do to me. This will certainly retain me within the strictest bounds of Justice to all men I have to deal with, (because it is natural to desire that all men should deal justly with me) and teach me all mercy to others both in giving and for-

forgiving and bleſſing them, becauſe I cannot but deſire that God ſhould be thus merciful to me.

S. *But will not my love of God be ſufficient (without this other love of my Neighbour) to denominate me charitable?*

C. It will not. 1. Becauſe this loving my Neighbour is one, nay many, of the Commandments which he that loveth God muſt keep, 1 *John* 3. 23. 2. Becauſe God hath pleaſed to appoint that as the teſt of the ſincerity of the love of God, in judging of which we might otherwiſe deceive our ſelves and prove lyers, had we not this evidence to teſtifie the truth of our love, according to that of Saint *John*, 1 Epiſt. 4. 20. *For he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother alſo, God having devolved all his right to our love upon our brethren here, (and therefore interpreting whatſoever is done to them as done to himſelf) not ſo as to deveſt himſelf of it, but to accumulate it on this image here below, communicating all his claims to it; to which claims of God our relation to our Brethren ſuperadding one more, that of acquaintance, and affinity of our human nature, expreſt by thoſe words, [*his brother whom he hath ſeen*] it follows in all neceſſity, that he that loves not his brother, that behaves not himſelf to all men, ſuperiors, equals inferiors, ſtrangers, friends, enemies, Turks, Jews, Heathens, Hereticks, ſinners, according as the rules of Chriſtian charity, of juſtice and mercy oblige him, is not a lover of God.

S. *Is there any more that I need know concerning this grace?*

C. No more at this time: The particulars farther conſiderable will come in our road hereafter.

S. *Your propoſed method then leads me to* Repentance *next; what is* Repentance? Of Repentance.

C. A change of mind, or a converſion from ſin to God. Not ſome one bare act of change, but a laſting durable ſtate of new life, which I told you was called alſo *Regeneration.*

S. *But*

Regeneration.

S. *But is not* Regeneration *an Act of new birth?*

C. Not only that, but it is also the state of new life, (called the *New Creature*) living a godly life, or such as will become the sons or children of God; for the Scripture-phrase, to be *regenerate* or *born again*, or * *from above*, is all one with being a *child of God*, that is, one, who, as he hath his seed of new life from the *Spirit of God*, so returns him the obedience of a Son-like gracious heart, lives like a son in his family, and never goes from him with the Prodigal into the far Country.

* John 3.

S. *Of what parts doth Repentance consist?*

C. Not properly of any, it being nothing else but a Change of mind or *new life*; yet there are many preparatives in the passage to this state, every of which doth also in some measure accompany it wherever it is.

S. *What are those Preparatives then?*

Preparatives to Repentance.

C. 1. Sense of sin. 2. Sorrow or contrition for sin. 3. Confession of sin. 4. Disclaiming, forsaking, resolving against sin.

S. *Wherein doth the* Sense *of sin consist?*

Sense of sin.

C. In discerning 1. the Odiousness, 2. the Danger of it.

S. *What* Odiousness?

The odiousness.

C. 1. How it displeaseth God, and makes us odious in his sight. 2. How it defiles and defames us, turns the *members of Christ into members of an harlot*. 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein *nothing shall enter that defileth*, Rev. 21. 27.

S. *Wherein doth the* Danger *consist?*

The danger.

C. In bringing, 1. the curses of this life upon us: 2. temporal death: 3. eternal plagues and torments in another world.

S. *What then is a* Sense *of these?*

C. 1. A conviction of the truth of these. 2. A serious consideration and pondering of this important truth as it concerns our endless weal and wo. 3. A being affected with it, so as to humble our souls in that sense, which leads to sorrow and contrition.

S. *What*

S. What is sorrow and Contrition *for sin?*

C. A being grieved with the conscience of sin, not only that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier. Contrition.

S. Is it not sufficient to grieve in respect of the danger and damnation which sin betrays me to? and is not such grief Contrition?

C. No, it is but Attrition (as the Schools use to speak) a fretting of the heart, not breaking of it, which any man living would have, when he saw such danger near; he would be prickt at heart, and be ill pleased to see hell gaping upon him: and you may observe, that where such present danger is the only cause of sorrow, when that danger is over, there seldom or never follows reformation. And therefore that opinion and doctrin of the Papists, who teach that this Attrition (or sorrow that we shall be punished) without producing amendment of life in the sinner, yet by the *power of the Keys, i. e.* by the *absolution of the Priest*, is turned into Contrition, is a most unkind deceit of Souls; for there being no promise of Scripture that such Attrition alone, or flying from the *wrath to come*, Matt. 3. 7, 8. shall be sufficient to obtain pardon without *bringing forth meet fruits of repentance*, the Priest that absolves any on no better grounds than those, goes beyond his Commission, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot make him contrite, either in reality, or in Gods acceptation of him; because he hath not promised to accept any but the broken and contrite, and therefore not any thing else instead of Contrition. Attrition.

S. What think you then of that sorrow and compunction that the approach of death and terrors of the Gospel bring men to? Death-bed Compunction.

C. If it be a bare sorrow and compunction, only respecting those present terrors, and advancing no higher, then certainly it hath no promise of mercy belonging to it. But if that which begins thus, by Gods mercy

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cy allowing of time, and by his grace using these terrors for the softning of the heart, improve farther into sorrow for displeasing of God, and from thence into a real sincere resolution to amend and forsake sin, then these superstructions have a promise of mercy belonging to them, though that foundation had not. The only thing then in this matter to be considered is, whether it be thus improved or no: and that no man can certainly judg of, neither Confessor nor Patient himself, but by the fruits of it afterwards in time of Temptation. For 1. the man himself may through self-love take that for Godly sorrow and resolution of amendment, which is only sorrow for his own danger, and willingness to avoid that: and again, when forein Temptations are out of the way, and by disease, &c. inner flames quencht in him, he may resolve against those sins which before he had lived in; or, by way of natural revenge, he may vow never to return to those sins which he hath had such experience of, for the emptiness and damningness of them, and so think himself a compleat penitent. And 2. the sensitive expressions being oft as great for the one as the other, nay greater for danger than for sin, and from weakness of body than change of mind, the *Confessor* may easily mistake likewise; but when God pleaseth to restore health and strength, when those present apprehensions are over, and temptations of the World and flesh return again, and perhaps some new that were not before in his road, then if the sorrow continue as great, and the resolution as earnest, and he persevere to hold out in despight of temptations to the contrary. and take not up any new sins in exchange for the old, this is a comfortable evidence that that sorrow was contrition, and that resolution a sincere resolution. But if this time and means of trial being allowed, the matter prove otherwise, if the penitent return to his vomit in spight of the loathsomness of it, if he overcome his dislikes to sin, and so fall back to his former jollity and luxury, or instead of those nauseated sins, make some other choice of a new path to hell, entertain covetousness instead of prodigality, spiritual pride

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inſtead of carnal ſecurity, envy, malice, ſedition, faction, in commutation for luſt, and the like: this is a demonſtration that that ſorrow was not contrition, that reſolution no ſincere reſolution, and conſequently that if that man had then died, there would not have been found any thing in him which God hath promiſed to accept of. But if the caſe be ſet in a third or middle way, that the Patient die before any ſuch trial hath been made, either to evidence the ſincerity or unſincerity, then that which remains for us is not to judg, but to leave him to God's inſpection, who can ſee without thoſe ways of trial, and diſcern what it was in itſelf, attrition, or contrition, ſincere, or not ſincere, whether it would have continued (or no) a through change of mind; and conſequently will *accept the will for the deed*, if it be a firm and ratified will, and not elſe. And ſo in brief, God may have mercy on him whoſe Repentance began never ſo late, if he ſee it was ſincere Repentance. But in this caſe there is ſmall matter of comfort to us, becauſe there is no ſuch way of aſſurance that we are ordinarily capable of, nor reaſon to hope that God will afford us any extraordinary; and for any man to put off his preſent Repentance, on contemplation of a poſſibility that his later repentance may ſerve the turn, is the moſt rechleſs preſumption in the world, and that which I am ſure hath no Promiſe of Mercy annexed to it.

S. *I ſhall ſatisfie my ſelf with theſe grounds of reſolution for this matter, and conceive that any more particular difficulty will be ſalved by the application of theſe grounds to it, and ſo not object what was obvious to have done, the example of the* Thief *on the* Croſs, *which is ſo common a ground of ſecurity and preſumption to carnal livers; becauſe I already diſcern reaſon to think his ſtate the ſtate of true* contrition *and* converſion, *and not only of* attrition, *becauſe in thoſe minutes he lived on the* Croſs, *he gave ſuch evidence of this in confeſſing and praying to* Chriſt, *when his own Diſciples had forſaken him: and beſide,* Chriſt *who knew his ſincerity, and will not accept the unſincere, revealed to him his*

acceptance of him. I shall therefore detain you no longer with questions of this nature, but proceed to enquire more particularly of Contrition.

What sins must be taken in by it? or for what must this godly sorrow be conceived?

What sins Contrition belongs to.

C. For all kinds and sorts of sin. 1. For the weaknesses, frailties, and pollutions of our nature, our proneness and inclinations to sin; for though these being unconsented to are no actual sins, yet are they matters of true sorrow and grief and humiliation to a true Christian (as infelicities, if not as sins) that he is such a polluted unclean creature, and so apt to fall into all sin, if he be not restrained and prevented by God's Grace. 2. For the sinful acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it.

S. *Are any of those which you named under the first head,* Infelicities *only, and not* Sins?

C. Yes, the *weakness of nature,* as that signifies the want of strength, the not being able (since God withdrew his extraordinary gift of Grace) to perform the perfect will of God; this cannot itself be called a sin, but rather a punishment of *Adam*'s sin, and so to us an unhappiness and infelicity. So likewise our inclination to sin, as that signifies the inclination of the flesh to the carnal object, the bending of the eye to the beauty, the taste to the sweetness, which is naturally acceptable to it, and was discernible in *Eve* before the Fall, and so cannot be said to be sin in that notion, but rather *temptation,* which to resist is an act of *vertue,* and *victory*; though as it signifies the inclination of the will to one side rather than the other, to the *evil* more than the *good,* to the *carnal* forbidden than to the *spiritual Christian* object, it is a kind of aversion from God, and a degree of *conversion* to the *creature,* and so to a sin in that respect.

S. *But how can* Contrition, *which you called a Preparative to Repentance, and so to Regeneration, include sorrow for the sins of the regenerate life?*

C. I told you these Preparatives to Repentance do also

also accompany it whereſoever it is: and in that reſpect it will be clear, that *Contrition* is not one initial act of ſorrow for *ſin paſt*, but alſo a current permanent ſtate of ſorrow and humiliation for *ſin preſent*, and through the whole life never out-dated.

S. *What now is* Confeſſion *of ſin*? Confeſſion

C. It is of two ſorts: 1. To God, 2. To Men; eſpecially the *Preſbyters*.

S. *What is* Confeſſion *to God*? to God

C. An humble, ſorrowful acknowledgment of ſin in prayer to God. 1. By *confeſſing* that I am a ſinner, who have worthily deſerved his wrath. 2. By *enumeration* of the particular ſorts of ſin of which I know my ſelf guilty. 3. By *aggravating* theſe ſins upon my ſelf, by the circumſtances and heightning accidents of them. 4. By *compriſing* all my unknown, unconfeſt ſins under ſome ſuch penitentiary form as that of *David's*, *Who can tell how oft he offendeth? cleanſe thou me from my ſecret faults.*

S. *How doth the neceſſity of this appear*?

C. Beſide the practice of *David* and other holy men in Scripture, by theſe expreſs Texts: *If we confeſs our ſins, God is faithful and juſt to forgive us our ſins*; and, *He that confeſſeth and forſaketh ſhall have mercy.*

S. *But why then ſhould we confeſs to men, and particularly to Preſbyters*? to men:

C. 1. Becauſe we are commanded by S. *James* 5. 16. *to confeſs our faults one to another*, that we may be capable of one anothers Prayers. 2. Becauſe our *ſins* may poſſibly be ſuch wherein other men are injured, and then confeſſion to them is the firſt degree toward Reconciliation, *Mat* 5. 24. Or if they be only againſt God, then *Confeſſion* of them to his Miniſters alſo will be no way improper, but in ſome kind neceſſary to him which deſires their Abſolution, ver. 15. 3. Becauſe there being two parts in ſin, the guilt and the corruption, the one to be pardoned, the other cured; the firſt being confeſt to God, to obtain his pardon, ought alſo, if it have been offenſive and ſcandalous to the Congregation, to be acknowledged to them, that that expreſſion to the Miniſter.

of Repentance may make Satisfaction to them for the ill Example, and avert and deterr from sin whom it had invited to it. And for the cure, it will sure be very profitable to advise with others, especially the Physicians of the soul, how and by what means this cure may be wrought, how a raging sin may be subdued, the occasions to it avoided; to which end alone the discloſing of the particular state is more than profitable: and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper useful means to a necessary end, unless without that help he can direct himself, which ignorant men and habituate sinners in any kind will hardly be able to do. 4. Because this may much tend to my comfort, when another (whose office it is) upon a strict survey and shrift of my former life, and present testification of my repentance, may upon good grounds give me absolution, and pass judgment on me, better then I can do on my self.

S. *What is the fourth Preparative to Repentance?*

Vow of New life.

C. A firm Resolution and vow of new life. 1. An abjuring of all my former evil ways, *i. e.* both of the *sins* themselves, and the *occasions* which were wont to bring me to those *sins*: 2. A resigning my self up to do the will of Christ: 3. The pitching on some particular duties of Piety and Charity, which were most criminously omitted before, and are most agreeable to my calling to perform, and to bring forth all other meet fruits of Repentance.

S. *What now is the penitent state?*

The penitent state.

C. The actual continued performance of these Resolutions both when Occasions are offered, and when Temptations to the contrary.

S. *But what if those Resolutions be not then performed?*

C. Then is not that to be accounted a Penitent or Regenerate man.

S. *But what? are no sins compatible with a Regenerate estate?*

What sins compatible therewith.

C. Yes 1. Sins of infirmity; 2. of ignorance, and (under that head of infirmity) 3. sins of sudden surreption;

reption; and 4. ſuch as by daily incurſion of temptations (though conſtantly reſiſted, yet) through the length of the work, and our frailty, and *Satans* vigilance ſometimes are gained from us: all theſe (together with thoſe which 5. through levity of the matter inſenſibly ſteal from us) are by general Repentance, (*i.e.* humbling our ſelves before God for them, begging Gods pardon in Chriſt, and labouring againſt them more diligently for the future) reconcilable with a Regenerate eſtate; theſe are *ſpots*, but thoſe *ſpots of ſons*, though they be never totally overcome in this life. 6. Some one wilful act of deliberate ſin, which we might have reſiſted if it be preſently retracted with Contrition and Confeſſion, and re-inforcing of our Reſolution and Vigilance againſt it, and ſo not favouredor indulged unto, may be alſo reconcilable with a regenerate ſtate ſo far, as not wholly to *quench the Spirit* of God, to cauſe ſpiritual deſertion, though it do grieve that Spirit, waſt the conſcience, wound the ſoul, and provoke God's diſpleaſure (from which nothing but hearty Repentance can deliver us) and commonly bring ſome temporal judgment upon us.

S. *What then are unreconcilable with a Regenerate ſtate?*

C. Whatſoever are not compatible with an honeſt heart, a ſincere endeavour: particularly theſe two, Hypocriſie and Cuſtom of any ſin. *Whatſoever is born of God doth not commit ſin*, 1 Jo. 3. 9. (*i.e.* doth not *live* in ſin as in a trade or courſe) *for his ſeed remaineth in him*; (there is in the Regenerate a new Principle or ſeed of life, a Principle of Cognation with God, which whilſt it continues in him, is ſtill a haſtning him out of ſin) *and he cannot ſin in ſuch manner, becauſe he is born of God*: or if he do, he is no longer a *child of God*, or Regenerate perſon: or, as S. *Paul* ſaith, Gal 5. 16. *Walk in the Spirit, and you ſhall not fulfil the luſts of the fleſh*, *i.e.* theſe two are unreconcilable; as when we ſay, an honeſt man cannot do this or that, our meaning is not to affirm any natural impoſſibility, that he is not able, but that he cannot think fit to do it; the Principles

What incompatible.

Οὐ ποιεῖ ἁμαρτίαν, *non operatur peccatum.*

of Honesty within him, as here the Seed of God, or new Principle in him, will resist it; or if he do it, he is no longer to be accounted an honest man.

S. This place in S. John's *Epistle hath sure great difficulty, I beseech you make it as intelligible to me as you may.*

Interpreted. *C.* I shall do it, and that most clearly, by bringing down the sense of the whole Chapter from the beginning to this place in this brief Paraphrase; do you look upon the words in your Bible, whilst I do it. Ver. 1. *Gods love to us is very great in that he hath accepted us Christians to be his children,* (which by the way is the reason that the world which rejected Christ, rejecteth us also. (Ver. 2. *And being children, though we know not exactly the future benefit which shall accrue to us by this means, yet this we know, that when this shall be revealed to us, we shall be like him, for we shall see him as he is, and that vision will assimilate us unto him.* Ver. 3. *And the very hope of it now,* if it be fastned on God, *hath the same power of making us pure, as he is pure.* For 1. *Hope* includes Desire and Love of the thing hoped for, which being Heaven, a place of Purity, the hope of Heaven must include a Desire of Purity: and therefore the Heaven that the sensual man desires, if he desire it for the present, is a mock-heaven; and if it be the true Heaven, the state of purity, then he desires it not for the present, but hereafter when sensual pleasures shall have forsaken him. And 2. the Condition of God's Promises being our Purification or Sanctification, and the particular Condition of this *seeing God* being *Holiness,* it is madness for us to hope any thing but upon those grounds; and therefore he that hath *this hope of seeing him,* or *being like him* hereafter, labours to become like him now in *Purity* (a special imitable quality of his.) And (Ver. 4.) *He that wants it,* (*i. e.* every one that committeth sin) *is guilty of the breach of the law of this Evangelical law of his; and that sin it self is that breach, upon which consequently follows the forfeiture of those Promises contained in it.* (Ver. 5.) *And to that end, that we, for whom Christ died, should not thus sin, it was without doubt that he came amongst us, and sin, or any such impenitent commit-*

mitter of sin, is not in him. (Ver.6.) *For every one that remaineth in him, as a member of his, sinneth not wilful deliberate sins: If any man do so, pretend or profess he what he will, he hath neither seen nor known Christ.* (Ver. 7.) *I pray, suffer not your selves to be deceived. Christ you know is righteous, and the way to be like him is to be righteous also; and that cannot be but by doing righteousness living a constant Christian life.* (Ver. 8.) *He that doth not so, but goes on in a course of sin, is of the Devil, and by his actions expresses the stock he comes of. For 'tis the Devil that began his age with sin, and so continued it, and so sin is his trade, his work; and this was a special part of the end of Christs coming, to destroy his trade, to dissolve that fabrick he had wrought,* i. e. *to turn sin out of the world.* (Ver. 9.) *And therefore sure no child of Gods, none of that superior stock will go on in that accursed trade, because he hath Gods seed in him,* that original of Cognation between God and him, *Gods grace that Principle of his new birth, which gives him continual dislikes to sin, such as* (though they do not force or constrain him not to yield to Satan's temptations, yet) *are sufficient to get him out of those snares;* and if he be a child of God, of *Christs making, like him that begat him in purity,* &c. * *he cannot, he will not thus go on in sin.* (Ver. 10.) *So that hereby you may clearly distinguish a child of God from a child of the Devil: he that doth not live a righteous and charitable life, (do justice and love mercy,* as *Micah* saith) *is no child of Gods, hath no relation of saguinity to him.* I shall not proceed no farther; by this you will understand the sense of the Verse to be this, and no more: *Those that are like Christ, and so Gods Children, 'tis supposed that they have such a Seed or Principle of Grace in them, that inclines them to dislike, and inables them to resist all deliberate sins; and if they do not make that use of that grace, sure they are not like Christ, none of his fellow-sons of God:* a Regenerate man remaining such, will not, nay morally cannot, do so; so doing is contrary to a Regenerate state.

* *Hæc non admittet omnino qui natus è Deo fuerit, non futurus Dei filius si admiserit.* Tertul. de pudicit.

And to the same sense, *Virtus sine ulla intermissione perpetua est, nec discedere ab eo potest qui semel ea cepit. Nam si habeat intervallum, si quando ea carere possumus, redeunt protinus peccata, quæ virtutem semper impugnant;* Lactan.

S. *I heartily thank you for this trouble. I shall divert you by another scruple, which is this: Will not, I pray you,* the flesh, *as long as we continue in these houses of clay, be we never so regenerate,* lust against the spirit, the members war against the mind, *and so keep us from* doing the thing that we would, *yea and* captivate us to the law of sin; *and so will not this captivity and thraldom to sin, so it be joyned with a contrary striving and dislike, be reconcilable with a regenerate estate?*

C. Your question cannot be answered with a single Yea, or Nay, because there be several parts in it, some to be affirmed, others to be denied; and therefore to satisfie you, I shall answer by degrees. 1. That there is a double strife in a man, the one called a *war* betwixt the *law in the members and the law in the mind,* the other the *lusting betwixt the spirit and the flesh.* The former, betwixt the law in the members and in the mind, is the perswasion of sin or carnal objects on one side, and the Law of God inviting us on the other side, commanding us the contrary: and in this case, *the law,* as the Apostle saith, *being weak,* and not able of itself to help any man to do what it commands him, it must needs follow, that they that have no other strength but the bare light of the *law in the mind,* no grace of Christ to sustain them in their combats, will by their carnal appetite be led to do those things which the law tells them they should not; which if they do and continue in them, this condition you will have no colour of reason to mistake for a regenerate state. 1. Because it is the state of him only that knows the law (which is not able to quicken or renew) considered without the grace of Christ, which is necessary to a regenerate man. 2. Because this *law in the mind,* when it is not obeyed, but despised, doth serve only to testifie against us, that we *knew our Masters will, and did it not,* i. e. that what we did was against the dictates of our own conscience, which sure will never help to excuse a sin, (but rather to aggravate it) or consequently to make that Act reconcilable with a regenerate estate, which otherwise would not be so. And

The war betwixt the law in the members, & in the mind, Rom. 7.

there-

therefore, 2. Of this kind of Compoſition of a man, when his mind or upper ſoul being inſtructed in its duty, diſlikes the ſins he commits, and yet he continues to commit them, you may reſolve, that this ſtriving or this diſlike of his mind is no excuſe or Apologie for his ſin, much leſs any argument of his regeneracy or good eſtate; but on the other ſide his *ſerving of, or captivity to, the law of ſin in his members*, is all one with the *reigning of ſin in his body, to fulfil the luſts thereof*, and that a ſure token of an unregenerate: for every regenerate 'tis ſaid, 1 *John* 5. 4. *that he overcometh the world*, which is quite contrary to *being ſold under ſin*, (a phraſe referring to the Romans cuſtom of ſelling ſlaves under a ſpear, or to that which is ſaid of *Ahab*, 1 King. 21. 25. *that he was ſold to do evil*) being a ſlave of ſin, or *ſerving with the fleſh the law of ſin*; and therefore you may conclude, that he, whoſoever it is, *that with the mind ſerves the law of God*, i. e. approves of Gods command, or *conſents to it, that it is good*, and yet *with the fleſh, the members, ſerves the law of ſin*, that not only commits ſome act of ſin, but lives indulgently in it, and appears thereby to be enſlaved to it, is never to be counted of as a regenerate man, but only as one that by law is taught the knowledg of his duty, but by that bare knowledg is not enabled to perform it.

S. *But what then is the other thing you told me of*, the luſting of the ſpirit and the fleſh one againſt the other? The luſting of the fleſh and ſpirit.

C. Thoſe words you will find *Gal* 5. where by the *ſpirit* is meant the Seed of grace planted in my heart by God, as a principle of new life, or the mind and upper ſoul elevated yet higher (above the conditon it is in by nature, or by the bare light of the law) by that ſupernatural principle; and by the fleſh is meant again the carnal appetite ſtill remaining in the moſt regenerate in this life: and the *luſting of one of theſe againſt the other*, is the abſolute contrariety that is betwixt theſe two, that whatſoever one likes the other diſlikes; whatſoever the one commends to the Will, the other quarrelleth at.

S. *What then is the meaning of that which follows this*

this contrariety, Gal. 5. 17. *in these words*, [so that you cannot do the things that you would ?]

ἵνα μὴ ποιῆσε.

C. The words in *Greek* are not [that *you cannot do*] but [that *you do not*,] and the sense is, either 1. That this contrariety always interposes some objections to hinder or trash you from *doing the things that you would*; i. e. sometimes the spirit trashes you from doing the thing that your flesh would have done, sometimes the flesh trashes you from doing the thing that the spirit would have done. And 2. whatsoever you do, you do, first, against one velleity (or wouldingness) or other; and secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you do on either side, you do it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

* *lucta.*

S. *Well then, may this* * wrestling, *this resistance be in a regenerate man ?*

The reluctance of the flesh.

C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the flesh will always dislike what the spirit likes. But then we must be sure that the flesh does not carry it against the spirit, *i.e.* does not get the consent of the will to it, for if it do, *lust conceives and brings forth sin*, even those works of the flesh mentioned ver. 19. for though this wrestling be reconcilable with a regenerate state *i e.* that a man may be and continue regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the flesh carry it from the spirit, to *fulfil the lusts thereof*, it seems that man *walks not in the spirit*, ver. 16. and consequently is not a regenerate state.

S. *But is every man unregenerate that doth any thing that the flesh would have ?*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continual importunity, at some one time gained in upon us, (so they were as suddenly taken and repented of) were reconcilable with a regenerate state; and therefore if it proceed no farther, it is only mixture of the

the flesh in our best actions, or else slips and trips or falls suddenly recovered again; but not carnality, or *walking after the flesh.* And for these you know the remedy I prescribed you, daily prayer for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in sin, or habits in carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *works of the flesh*, or him that is guilty of them from being carnal. For it being too too possible and ordinary for the *lustings of the spirit* (*i.e.* spiritual motions) to be resisted, it will be little advantage to any to have had these motions, unless he have obeyed them, *i. e.* unless he walk *in the spirit*, and be *led by it*: for to such only it is that there *is no condemnation*, Rom. 8. 1.

S. *I shall detain you but with one scruple more, and that is, whether* * *a vow or a wish that I were penitent, will not be accepted by God for repentance?*

* *Votum pœnitentiæ*, the wish to be penitent.

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a far lower degree then a vow and therefore I must dissolve your demand into two parts; and to the first answer, that the vow or resolution to amend, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: only God that sees the heart can judg of it before such trial, and if he find it sincere, he will accept of it. But for the wish that I were penitent, there is no promise in holy Writ that that shall be accepted, nor appearance of reason, why he that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents and punishment of impenitents is once assented to as true, 'tis impossible but the mind of man should wish for the one, and have dislikes to the other, and there will be no vertue in that necessity. 2. Because that wishing is only a bare airy speculative act of the mind, and not a practical of the will, which alone is punishable or rewardable. 3 Because the actions being contrary to such wishings

ſhings are more accuſable of deliberate ſin, and ſin againſt conſcience, then if thoſe motives which produced thoſe wiſhes had never been repreſented to the faculty.

Prayers for grace of Repentance.

S. But are not prayers *for the grace of repentance, (which are but a kind of articulate wiſhes, put in form of the Court, and addreſſed to God) accepted by God?*

C. Not ſo far as to ſave them that go no farther. Accepted they ſhall be (if rightly qualified with humility, and ardency, and perſeverance, or not fainting) ſo far as concerns the end immediate to them; *i. e.* God hath promiſed to hear them, in granting the grace prayed for, ſtrength to convert from ſin to God, (which is the clear Goſpel-promiſe, *How much more ſhall your heavenly Father give the holy Spirit to them that ask?*) and then when this grace, or ſtrength given, is thus made uſe of to actual reformation, then the promiſe of that other acceptance belongs to them alſo; and ſo prayer is a good means and wiſhing a good thing too, as previous or preparative to that, and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but only to wiſh and to pray that he were penitent, this perſon remains ſtill impenitent; and ſo long the impenitents portion belongs to him, and none other: for ſtill *he that is born of God overcometh the world*: and he that is advanced no farther toward a victory, than to wiſh or to pray for it, is for that preſent far enough from being a Conqueror; and if for the future he add not the ſincerity of endeavour to the importunity of prayer, the *Joſhua*'s hands held up to fight, as well as the *Moſes*'s to pray, the ſword of *Gideon* as the ſword of the Lord, there is yet little hope that ſuch victories will be atchieved.

S. God grant me this grace, and an heart to make uſe of it. But we have ſkipt over one particular forementioned, the grace of Self-denial. And I do not remember that you mentioned taking up of the Croſs, which in Chriſts preſcriptions is wont to be annexed to it. Give me leave

to

to recall them to your memory. And first, what is meant by Self-denial? Of Self-denial.

C. The abnegation or renouncing of all his own holds, and interests, and trusts of all that man is most apt to depend upon, that he may the more expeditely follow Christ.

S. *What are these severals that we are thus to renounce?*

C. In general, whatsoever comes at any time in competition with Christ. In particular, the particulars whereof every man is made up, his soul, his body, his estate, his good name.

S. *What under the first head, that of his* Soul? What it is in respect of the soul.

C. 1. His Reason, when the word of Christ is contradicted or checkt by it: As in the business of the Resurrection, and the like, I must deny my reason, and believe Christ, bow down the head and worship, captivate my understanding to the obedience of faith. Denial of my reason.

S. *But I have heard that God cannot do contradictions, or make two contradictions true at once, and in one respect. How then can I be bound to believe God, when that which he saith contradicts reason?*

C. I am not glad that you have met with that subtlety, yet seeing 'tis proper to the particular we are upon, and that a branch of a practical point, I will endeavour to satisfie you in it, 1. By granting the truth of your rule, that To make both parts of a contradiction true, is absolutely impossible, a thing which Gods infinite power and veracity makes as unfit for God to be able to do, as to ly or sin; because it were not an excess but defect of power, to be able to do these. But then secondly, you must know what is meant by contradictions, nothing but affirmation and negation of the same thing in all the same respects; as, to be and not to be, to be a man and not man, to be two yards long and not two yards long; which therefore are thus absolutely impossibe to be done, even by divine power. But then, thirdly, that which you called reasons contradicting of Christ, is a very distant thing from this. For when reason saith one thing, and Christ the *How far.* Not to believe Contradictions:

con-

contradictory to that, reaſon doth not oblige me to believe reaſon; or if it doth, it bids me disbelieve Chriſt, and ſo ſtill I believe not contradictories, whatſoever of the contradictories I believe. All that reaſon hath to do in this caſe, is to judg which is likelieſt to judg of (or affirm) the truth, itſelf or God; wherein if it judg of its own ſide againſt God, it is very partial and very Atheiſtical, it being very reaſonable that God, which cannot lie, ſhould be believed rather than my own reaſon, which is often deceived in judging of natural things, (its only proper object) but is quite blind in ſupernatural, till God be pleaſed to reveal thoſe unto it. The ſhort is, reaſon tells me (and in that it is impoſſible it ſhould err, eſpecially God having revealed nothing to the contrary, it is doubtleſs that it doth not err) that theſe two propoſitions cannot be both true, [there is another life] and [there is not another life;] and therefore I am not bound by Chriſt to believe both: but it doth not tell me, that to affirm another life implies a contradiction, but only profeſſeth that it cannot perceive, or that it is above reaſon to diſcern, how there can be a return from a total privation to a habit again. And the like objections reaſon hath againſt ſome other things ſuppoſed in the Reſurrection, which though nature cannot do, and conſequently natural reaſon cannot tell how they are done, yet reaſon may acknowledg that the God of nature can do them and will do them, if he ſaith he will; and illuminated reaſon having revelation of this will of God, muſt and doth believe they ſhall be done, or elſe makes God a liar.

but to believe God rather than my Reaſon.

S. *What then is it to deny my reaſon?*

C. Whenſoever my reaſon objects any thing to what God affirms, to reſolve that God ſhall be true in deſpight of all my appearances and objections to the contrary.

S. *Is there any thing then elſe in the ſoul which I am to deny?*

C. Something there is which men are apt to overvalue, and ſomething there is thought to be which

is

is not, and both thoſe muſt be equally renounced.

S. *What do you mean by that ſomething which is over-valued?*

C. Natural ſtrength, which is now ſo weakned, that it is not at all able to bring us to our journies end, without ſome addition of ſpecial grace of God, to prevent and aſſiſt in that work; and therefore all ſtrength in my ſelf, *i. e.* all-ſufficiency in my ſelf, as of my ſelf, I muſt renounce, and apply my ſelf humbly in prayer for, and truſt in dependance on that ſpecial grace of Chriſt, to help me both to will and to do whatſoever is good, and that is, to deny my ſelf, that is, all opinion of my own abilities toward the attaining any ſupernatural end. Not over-valuing natural ſtrength.

S. *What is that other ſort of things which you ſay is thought to be, but is not?*

C. Any righteouſneſs of my own: for as for perfect unſinning righteouſneſs, he that ſhould pretend to that, *deceives himſelf, and the truth is not in him*; and for imperfect righteouſneſs, ſuch as by the help of grace this life is capable of, though that be a condition without which *no man ſhall ſee God*, (be either juſtified or ſaved) yet muſt not that be depended on as the cauſe of either, but only the free mercy of God in Chriſt, *not imputing of ſin*; and ſo I am to deny my own righteouſneſs, renounce all truſt in that for ſalvation. My own righteouſneſs.

S. *What now doth ſelf-denial as it refers to the body ſignifie?*

C. It ſignifies renouncing of all the unlawful ſinful deſires of the fleſh, and even lawful liberty and life it ſelf, when they come in competition with Chriſt, ſo that either Chriſt muſt be parted with or theſe. And the ſame is to be conceived both of eſtate and good name. He *that forſaketh not houſe and land*, Matt. 19. 29. that will not part with any worldly hope or poſſeſſion, rather than do any thing contrary to Chriſts commands, *is not worthy of Chriſt*; and, If *you receive the praiſe of men, how can ye believe?* He that is not reſolved to part with reputation and honour, when it comes in competition with Chriſt, and never go for a good Chriſtian: and Intereſt of the body, and eſtate.

not

not only thus, when these things come in competition with Christs service, but even absolutely taken, some kind of self-denial is required by us of Christ, of which the particulars are not specified by him, but referred to our free choice, our voluntary performing them. We must not always do what is lawful to do, but wean our selves from, and deny our selves the enjoying of, many lawful pleasures of the world, that we may have the better command over our selves, and that we may be the more vacant for Gods service. Thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former excess.

S. *This grace, by the hints you have afforded me, I discern to be a most eminent Christian vertue; the God of heaven plant it in my heart. But what do you think needful to add to this, about* taking up the Cross.

Of taking up the Cross.

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make so very fit and reasonable to be commanded us.

S. *What do you mean by the* Cross, *and by* taking it up?

C. By the Cross I mean any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety; any punishment which befals us either for righteousness sake, or not for unrighteousness.

S. *What mean you by* taking it up?

C. 1. Not receding from any Christian performance upon sight of that lying in the way; which in the parable of the sower is expressed by [*not being offended*, or *scandalized* or discouraged, or falling away in time of *tribulation*.] 2. Bearing of it *patiently*, *chearfully* and *comfortably*. 3. Giving God *thanks* for it.

Rejoycing in tribulations.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1. Because he sees it is Gods will, when 'tis actually upon him; and then he ought to be willing and joyful that Gods will is done. 2. Because Christ commands him to *rejoice*, and *be exceeding glad*, Mar. 5. 12. *Rejoyce and leap for joy*, Luke 6. 22. *to think it all joy*, Jam. 1. 2, 3. Because it is a conforming us to the

the *Image* of the crucified Chriſt to which every beloved child of God is *predeſtinate*, Rom.8.29. 4 Becauſe it is ſuch a ſign of Gods *love*, that every one *that is not chaſtened*, is by that character markt out for a *Baſtard, and no ſon*, Heb.12.8. Which though it be not ſet down as a duty of ours, for which we are to account; or again as a certain mark by which men are given to diſcern whether they are children of God or no: yet is it as an aphoriſm of obſervation for God's ordinary Acts of providence now under the Goſpel, that he is wont to chaſtiſe thoſe here whom he beſt loves; which is a ſufficient motive of joy to him who finds himſelf in that good number.

S. But ſure there are ſome kinds of afflictions (ſharp pains on the body, and the like) which bring with them ſorrow neceſſarily, and ſo cannot be matter of joy to us.

C. Spiritual joy may well be reconcilable with that ſenſitive ſorrow; at the ſame time when the outward ſmart produceth the one in the body, the contemplation of the hand which ſtrikes, and of the advantages deſigned to the Patient by thoſe fatherly medicinal chaſtiſements, may well be allowed to beget the other in the inward diviner part. Spiritual joy reconcilable with ſenſitive ſorrow.

S. But the continuance of ſome afflictions, particularly of ſharp pains, doth by certain conſequence make a man unfit for performance not only of the duties of the calling, but even of devotions, of prayer itſelf, and ſo make the life utterly unprofitable in reſpect of men and of God; and can any man rationally think fit to rejoyce in, or for that?

C. He that is imployed as God wonld have him, that behaves himſelf duly in that ſtate wherein he is ſet by God, muſt not be thought to live unprofitably. God cannot receive any real profit or advantage by any our moſt God-like actions; he wanteth not, and therefore we can no way contribute to him: only when we do what he commands, then are we ſaid to be his good and uſeful ſervants. And therefore when by his will and providence (which is an inarticulate command) we How corporal pain can be matter of rejoycing.

are determined to ſuffering in ſtead of doing, when we are reſtrained from an active life, and by God's deſignation placed in a paſſive condition, when we are confined to the pains of a weary bed, our patience, and meekneſs, and Chriſtian deportment under that heavy hand of God, is then a moſt acceptable ſervice to him; and he that thus magnifies the power of God's Grace in the faithful exerciſe of ſuch Chriſtian vertues, and thereby reacheth forth to all beholders ſo many glorious copies for them to tranſcribe, will never be deemed unprofitable either to God or man, but ſhall be lookt on by both as an exemplary, imitable combatant and conquerour, which hath wreſtled with the ſtouteſt champion in the world, the ſharpeſt of Satan's buffetings, and being proved, is found faithful. And then this is ſtill fit and proper to be matter of rejoycing to him.

Giving thanks for afflictions.

S. *But is a man bound to give thanks for affliction?*

C. Yes he is: 1. Becauſe that is the only ſpiritual Chriſtian way of expreſſing to God his rejoycing. 2. Becauſe it comes from God, and is meant by him for our good, a gift or donative of heaven; *To you it is given*, Phil. 1. 29. it is *granted* as a grace and vouchſafement of God's ſpecial favour *to ſuffer* for Chriſt, and that grace deſigned, 1. To reform what is amiſs. 2. To puniſh here, that there may be nothing of evil left for another world; to judge us here, that we may not be condemned hereafter. 3. Becauſe we are ſo *commanded* to *glorifie God in this behalf*, 1 Pet. 4. 16. and in this reſpect, to *ſanctifie the Lord God in our hearts*, 1 Pet. 3. 15. to *hallow* or praiſe him for it.

Afflictions that fall not for righteouſneſs ſake.

S. *This is eaſily aſſented to, if it fall upon me* for righteouſneſs ſake, *as the Apoſtle* went out of the Temple rejoycing that they were thought worthy to ſuffer ſhame for Chriſt's name: *but what if it be not ſo, but only that afflictions fall on me I know not how?*

Matter of rejoycing alſo.

C. They are then not only patiently and thankfully to be received, but to be rejoyced in alſo; 1. Becauſe of all kind of chaſtening the Apoſtle pronounceth, that, *though for the preſent it ſeemeth not joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteouſneſs*

teouſneſs unto them which be exerciſed thereby, Heb. 12. 11. 2. Becauſe there is *ſomewhat behind of the ſufferings of Chriſt, to be filled up in our fleſh*, Col. 1. 24. *i. e.* ſome Reliques of that bitter paſſion-cup of his for us to drink. 3. Becauſe it is ſuch an expreſſion of a curſe to have our reward, and (with *Dives*) *all our good things in this life*, and that an ominous ſign that there is nothing left to be rewarded in another life.

Renouncing of perſecuted duties.

S. *What judgment then is to be made of thoſe, who in evil times, when Chriſtian doctrines and practices are perſecuted, think fit to renounce thoſe doctrines and practices, or to preſerve themſelves from worldly danger by not confeſſing, and ſo by not ſeeming to approve them?*

C. The judging of other men is no part of that leſſon which I meant to teach you. But that which every perſon thus guilty ought to judge of himſelf is this, that he is guilty of ſome degree of that cowardiſe which is joyn'd with infidelity, *Rev.* 21. 8. and that he is of the number of thoſe many foretold by Chriſt, *Mat.* 24. 12. whoſe love to Chriſt is grown cold, upon the encreaſing of iniquities abroad in the world, which muſt needs be a great unkindneſs to Chriſt, to whom our love and zeal and conſtancy ought then moſt to be ſhewed, when he or his doctrines are moſt oppoſed, and ſo moſt ſtands in need of aſſiſtants and advocates to maintain them. And I ſhall tell you one thing more on this matter, that the antient hereſie of the *Gnoſticks* (which had its ſpring from the Magician *Simon*, and againſt ſeveral branches of which the ſeveral Epiſtles of all the Apoſtles in the New Teſtament were ſent to arm the Churches, and the Epiſtle of Chriſt himſelf by *John* to the ſeven Churches in *Aſia*) is taken notice of by antient Writers for this prime fundamental doctrine of theirs, that * it was *an indifferent thing* (or no ſin) *in times of perſecution to forſwear the faith without any ſcruple, and to taſte of the Idol-ſacrifices.* And therefore it is that the Apoſtles ſo call for *confeſſion of the mouth*, Rom. 10. 9, 10. and require that perfection of love to Chriſt, which 1 John 4. 18. *caſts out fear of perſecutions, puniſhments*, &c. and pronounce *anathema's* againſt them

* ἀδιαφορον εἶναι τὸν καιρὸν τῶν διωγμῶν, καὶ ἐξεῖναι μετὰ ψιλῆς τῆς καρδίας ἀρνεῖσθαι τὴν πίστιν, καὶ μὴ δεῖν ἐπὶ μηδὲν ἀποθνήσκειν. Euſeb. Hiſt. l. 4. c. 7.

them that thus *love not the Lord Jeſus*, 1 Cor. 16. 22. ſetting the *love of Chriſt*, who loved us and died for us, as the example of our *walking in love*, Eph. 5.2. which clearly contradicts that opinion of the world, that the *preſerving of our ſelves* is the great principle to which all other precepts are but ſubordinate, binding us no longer than they will be reconcilable with that. For ſure the copy of *Chriſts love*, which, if need be, we are required to follow both there, *Eph.* 5.2. and 1 *John* 4.17. that *as he was in this world, ſo we ſhould be alſo*, (farther expreſt there, by having * *courage* to confeſs *Chriſt in the day of judgment, i.e.* when we are in danger to be ſentenc'd by any Judicature to any puniſhment, tho' it be of death itſelf, as Chriſt was) obliges us then eſpecially to expreſs our love to Chriſt, when our danger is greateſt from the world in ſo doing. And therefore S. *Paul* to *Titus* preſcribes not only *ſoundneſs in the faith*, but in *love* and † *patience*, or *endurance alſo*, Chap. 2. 2.

Self-preſervation the wordlings principle.

* παῤῥησίαν ἐν καιρῷ πειρασμοῦ.

† ὑπομονῆς.

S. *What then is to be thought of them who to get the croſs off from their own ſhoulders, and to put it on other mens, will venture on things moſt contrary to peace, and ſhake the quiet, perhaps the foundations, of a Kingdom?*

Enmity to the Croſs.

C. I will ſay no more (and I can ſcarcely ſay worſe) than that they are of all others the extreameſt *enemies to the Croſs of Chriſt*, a very ill and ſad ſpectacle among Chriſtians; and that there is nothing more unreaſonable than to pretend Chriſtianity for the doing this, which is ſo perfectly contrary to it.

S. *You have now paſt through all the Chriſtian graces at the firſt deſigned for conſideration. I ſhall put you in mind of the next thing whereof you made your ſelf my debtor, the* difference *of, and* dependence *between* Juſtification *and* Sanctification; *wherein firſt you will pleaſe to give me the notion of the ſingle terms. And firſt, what is* Juſtification?

Sect. IV. *Of Juſtification.*

C. It is God's accepting our perſons, and not imputing our ſins, his covering or pardoning our iniquities, his being ſo reconciled unto us ſinners, that he determines not to puniſh us eternally.

S. *What*

S. *What is the cause of that?*

C. Gods free mercy unto us in Christ, revealed in the new Covenant. The cause of it.

S. *What in us is the* Instrumental cause *of it?*

C. As an Instrument is logically and properly taken, and signifies an inferiour, less principal efficient cause, so nothing in us can have any thing to do (*i. e.* any kind of physical efficiency) in this work: neither is it imaginable it should, it being a work of Gods upon us, without us, concerning us, but not within us at all. And if you mark, Justification being in plain terms but the accepting our persons and pardoning of sins, it would be very improper and harsh to affirm that our works, our any thing, even our faith itself, should accept our persons, or pardon our sins, though in never so inferiour a notion; which yet they must if they were instrumental in our Justification. 'Tis true indeed, those necessary qualifications which the Gospel requires in us, are conditions or moral instruments without which we shall not be justified; but those are not properly called Instruments or causes.

S. *What are those qualifications?* The qualifications.

C. Faith, repentance, firm purpose of a new life, and the rest of those graces upon which, in the Gospel, pardon is promised the Christian; all comprizable in the New creature, Conversion, Regeneration, &c.

S. *Are these required in us, so as without them we cannot be* justified? *How then are we justified by the* free grace of God? Justification by free grace.

C. Yes, these two are very reconcilable: for there is no worth in our Faith or Repentance, or any poor weak grace of ours, to deserve Gods favour to our persons, or pardon of what sins are past, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon, and accept us on such poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. *What now is* Sanctification? *Of Sanctification.*

C. The word may note either a gift of Gods, his giving of grace to prevent and sanctifie us; or a duty of

ours, our having, *i. e.* making uſe of that grace: and both theſe conſidered together, either as an Act, or as a State.

As it is an Act.

S. *What is it as it ſignifies an* Act?

C. The infuſion of holineſs in our hearts, or of ſome degrees of holineſs, and parallel to that, the receiving and obeying the good motions of God's ſanctifying Spirit, and laying them up to fructifie in an honeſt heart; the turning of the Soul to God, or the firſt beginning of new life.

As a State.

S. *What is it as it ſignifies a* State?

C. The living a new, a holy, a gracious life, in obedience to the good grace of God, and daily improving and growing, and at laſt perſevering and dying in it.

S. *What now is the dependence between* Juſtification *and* Sanctification?

The dependence between Juſtification and Sanctification.

C. This, that the firſt part of Sanctification, the beginning of a new life, muſt be firſt had, before God pardons or juſtifies any: then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and aſſiſts him for that ſtate of ſanctification, wherein if he makes good uſe of that grace, he then continues to enjoy this favour and juſtification; but if he perform not his vow, proceed not in Chriſtian holy life, but relapſe into waſting acts or habits of ſin, then God chargeth again all his former ſins upon him, and thoſe preſent iniquities of his, and in them, if he return not again, *he ſhall die*; as appears by *Ezek.* 18. 24. *If the righteous* (*i. e.* the ſanctified and juſtified perſon) *depart from his righteouſneſs and committeth iniquity, in his ſin that he hath ſinned, he ſhall die*: and by the parable of the King, *Matth.* 18. where he that had the debt pardoned him freely by his Lord, yet for exacting over-ſeverely from his fellow-ſervant, is again unpardoned and *caſt into priſon, delivered to the tormentors, till he ſhould pay all that was due unto him*, ver. 34. which parable Chriſt applies to our preſent buſineſs, ver. 35. *So likewiſe ſhall my heavenly Father do alſo unto you.*

S. *But is not a man* juſtified *before he is* ſanctified; *and*

and if he be, how then can his Justification *depend on his* Sanctification?

C. If he were justified before he were sanctified in any kind, then would your reasoning hold; for sure by the same reason that justification might be begun before Repentance, or Resolution of new life, or Conversion to God, it might also be continued to him that repented not, or that returned to his evil way: and therefore without all doubt this kind of Sanctification is precedent in order of nature to Justification, *i. e.* I must first Believe, Repent, and Return, (all which together is that Faith which is required as the Condition of our being justified, a receiving of the whole Christ, a cordial assent to his Commands as well as Promises, a giving up the heart to him, a resolution of Obedience, a * proneness or readiness to obey him, the thing without which (saith † an antient Writer) Christ can do none of his Miracles upon our Souls, any more than he could his mighty works among his unbelieving countrey-men) before God will pardon: (though indeed in respect of time there is no sensible priority, but God's pardon and our change go together; *at what time soever we repent, or convert sincerely, God will have mercy,* i. e. *justifie.*) A further proof of this, if it be needful, you may take from the Author to the Hebrews, Chap. 10. where having said, ver. 14. that *Christ by his own suffering perfected for ever them that are sanctified,* intimating that they must be *sanctified* before he *perfect* them, he addeth a proof by which these two things are cleared, First, that [to *perfect*] there signifies [to forgive sins or to justifie,] secondly, that this doctrine of the Priority of Sanctification is agreeable to the description of the second Covenant, *Jer.* 31. 33. That by perfecting he means justifying or pardoning of sins, 'tis apparent by ver. 17. *Their sins and iniquities will I remember no more;* which must needs be acknowledged to be that part of the testimony that belongs to that part of the Proposition to be proved by it [† *he hath perfected for ever*] (the former part of the Testimony belonging to the latter part of the Proposition) which may further thus appear:

* τὸ ἐπιτήδειον τῆς ὑπακοῆς.

† *Jobius ap. Phot. bib.*

† τετελείωκεν εἰς τὸ προσηνεκές.

appear: To *perfect*, in this Author, signifies to Consecrate to Priesthood, (Ch. 2. 10. 5. 9. and 7. 28.) that being applied to us, is a phrase to note Boldness or Liberty to *enter into the Holies*, ver. 19. that again to pray confidently to God, which ver. 18. is set to denote Pardon of sin. Which being premised, the second thing also follows, that in *Jeremy* 31. 33. the tenture of the Covenant sets Sanctification before Justification: for, says the Apostle, he * *first said, I will put my law into their hearts, and put or write them in their thoughts or minds*, which is Preparatory on Gods part to their Sanctification; and then, † *after* the saying of that, ‖ *Also I will no more remember their sins, nor their offences.* Many other Scripture-evidences might be added to this matter, if it were needful. As for those that make Justification to be before Sanctification, I hope and conceive they mean by Sanctification the sanctified state, the actual performance and practice of our vows of new life, and our growth in grace; and by our Justification that first act of pardon, or reconciliation in God, and then they say true: but if they mean, that our sins are pardoned before we convert to God, and resolve new life, and that the first grace enabling to do these is a consequent of Gods having pardoned our sins; this is a mistake, which in effect excludes Justification by Faith, which is that first grace of Receiving of Christ, and resigning our hearts up to him and must be in order of nature precedent to our Justification, or else can neither be Condition nor Instrument of it: and besides, this is apt to have an ill influence on Practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend. *He that forsaketh*, i. e. in hearty sincere resolution abandons, the sins of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking: so that the Justification is still commensurate to the Sanctification, an act of Justification upon an act of Sanctification, or a resolution of new life; and a continuance of Justifi-

* προείρηκε

† μετὰ

‖ καὶ

Justification before Sanctification, in what sense.

ſtification, upon continuance of the ſanctified eſtate.

S. But is not God firſt reconciled unto us, before he gives us any grace to ſanctifie us?

God reconciled before he gives grace.

C. So far reconciled he is as to give us Grace, and ſo far as to make conditional Promiſes of Salvation; but not ſo as to give pardon or juſtifie actually: for you know, *whom God juſtifies, thoſe he glorifies*, i.e. if they paſs out of this life in a juſtified eſtate, they are certainly glorified; but you cannot imagine that God will *glorifie* any who is not yet *ſanctified*; for *without Holineſs no man ſhall ſee the Lord.* And therefore you will eaſily conclude, that God juſtifies none who are unſanctified; for if he did, then ſuppoſing the perſon to die in that inſtant, it muſt follow, either that the unſanctified man is glorified, or the juſtified man not glorified. Any thing elſe God may do to the unſanctified man but either ſave him, or do ſomewhat on which ſaving infallibly follows; and therefore *give him grace* he may, but till that grace be received and treaſured up in an honeſt heart, he will never be throughly reconciled to him, *i.e.* juſtifie or ſave him.

S. I pray then from theſe premiſes ſet me down the Order or Method uſed by God in the ſaving a ſinner.

God's Method in ſaving a ſinner.

C. I will. It is this. 1. God gives his Son to die for him, and ſatisfie for his ſins; ſo that though he be a ſinner, yet on condition of a new life he may be ſaved. Then 2. in that death of Chriſt he ſtrikes with him a New Covenant, a Covenant of Mercy and Grace. Then 3. according to that Covenant he ſends his Spirit, and by the Word (and that Spirit annexed to it) he calls the Sinner powerfully to Repentance: If he anſwer to that Call, and awake, and ariſe, and make his ſincere faithful Reſolutions of new life; God then 4. juſtifies, accepts his perſon, and pardons his ſins paſt: then 5. gives him more grace, aſſiſts him to *do*, (as before he enabled him to *will*) *i.e.* to perform his good Reſolutions. Then *6.* upon Continuance in that ſtate, in thoſe Performances, till the hour of death, he gives to him, as to a faithful ſervant, a crown of life.

S. The good Lord be thus merciful to me a ſinner. I

bleſs

bleſs God, and give you many thanks for theſe Directions, and ſhall be well pleaſed to continue you my debtor for the other particular you promiſed me, till ſome further time of leiſure, and ſo intermit your trouble for ſome ſmall time.

LIB. II.

Sect. I. *Of Chriſt's Sermon in the Mount*

S. *THE benefit I reaped by your laſt Diſcourſe, hath not ſatisfied, but raiſed my appetite to the more earneſt importunate deſire of what is yet behind, and in the next place, of the conſideration of* Chriſt's Sermon in the Mount, *which I have heard commended for an abſtract of Chriſtian Philoſophy, an elevating of his Diſciples beyond all other men for the practice of vertue: But, I pray, why did Chriſt when he preacht it leave the multitude below, and go up to a* Mount, *accompanied with none but Diſciples?*

Why in the Mount.

C. That he went up *to the Mount*, was to intimate the matter of this Sermon to be the *Chriſtian Law*, as you know the *Jewiſh Law* was delivered in a *Mount*, that of *Sinai*. And that he would have no Auditors but Diſciples, it was, 1. Becauſe the Multitude followed him not for Doctrines, but for Cures, Chap. 4. 24, 25. and therefore were not fit Auditors of Precepts. 2. Becauſe theſe Precepts were of an elevated nature, above all that ever any Law-giver gave before; and therefore were to be diſpenſed only to choice Auditors. 3. Becauſe the Heights and Myſteries of Chriſtianity are not wont to be abruptly diſpenſed, but by degrees, to them * that have formerly made ſome Progreſs, (at leaſt have delivered themſelves up to Chriſt's Lectures, entred into his School) *i. e.* to his *Diſciples*.

* τοῖς προκόπτουσι.

S. *What then? are none but* Diſciples *the men to whom this Sermon belongs? and if ſo, will it not thence follow*

follow that the Commands contained in it ſhall oblige only the Succeſſors *of thoſe Diſciples, the* Miniſters *of the Goſpel, and ſo all others be freed from that ſeverity?*

C. That it was given only to Diſciples then, it is acknowledged; but that will be of latitude enough to contain all Chriſtians: for to be a Diſciple of Chriſt, is no more than ſo; for you know Chriſt firſt called Diſciples, and they followed him ſome time before he ſent them out, or gave them Commiſſion to preach, &c. *i. e.* before he gave them the Dignity of Apoſtles, of which as only the Paſtors of the Church are their Succeſſours, ſo in Diſcipleſhip all Chriſtian Profeſſours. And therefore you muſt reſolve now once for all, that what is in this Sermon ſaid to Diſciples, all Chriſtians are concerned in indifferently; it is Command and Obligatory to all that follow him, or retain to him. Who the Auditors of it.

S. You have engaged me then to think my ſelf concerned ſo nearly in it, as not to have patience to be longer ignorant of this my duty.

Will you pleaſe then to enter upon the ſubſtance of the Sermon, wherein I can direct my ſelf ſo far as to diſcern the eight Beatitudes *to be the firſt part? I pray how far am I concerned in them?* Of the Beatitudes.

C. So far as that you may reſolve your ſelf obliged to the belief, 1. That you are no farther a Chriſtian than you have in you every one of thoſe Graces to which the Bleſſedneſs is there prefixed. 2. That every one of thoſe Graces hath matter of * preſent Bleſſedneſs in it: the word *Bleſſed* in the front, denoting a preſent condition, abſtracted from that which afterwards expects them. 3. That there is aſſurance of future Bleſſedneſs to all thoſe that have attained to thoſe ſeveral Graces. All Chriſtians concerned in them at preſent, and for the future.

* ἁρτὶ πᾶσι δὲ ἀνθρώποις μόνη. Οὐκ ἐν συρίγγι τοῖσι χέρσι λαμβάνειν. Αὐτὴ δ' ἑαυτῶν ἅπαν ἔχει. *Trag. incert. ap. Stob.*

S. I ſhall remember theſe three Directions, and call upon you to exemplifie them in the particulars as they come to our hands; and therefore, firſt, I pray, give me the firſt of theſe Graces, what it is.

C. Poverty of Spirit. Of poverty of Spirit.

S. What is meant by that?

C. It may poſſibly ſignifie a Preparation of Mind or Spirit to part with all worldly wealth, a contentedneſs

to

to live poor and bare in this world; but I rather conceive it signifies a lowly opinion of ones self, a thinking my self the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that spiritual pride of the Church of *Laodicea*, *Rev.* 3.17. which said, she was *rich*, and *encreased with goods*, *and had need of nothing*, not knowing that she was *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*. This is that infant *child-temper* that Christ prescribes, so absolutely necessary to a Christian, *Mat.* 18. 4. and ch. 19. 14. and that in respect of the Humility of such, ch. 18. 4. and the Littleness, *Luke* 9. 48. *i. e.* being in our own conceit (which I conceive is meant here by the phrase [*in spirit*]) the least, and lowest, and meanest, and (as *children*) most impotent, unsufficient of all creatures.

S. *What now is the* present *Blessedness of such?*

The present blessedness of it.

C. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst men, wherever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abominated by all, drives away servants, friends, and all but flatterers. 2. In that this is a seed-plot of all vertue, especially Christian, which thrives best when it is rooted deep, *i. e.* in the humble lowly heart. 3. Because it hath the Promise of Grace, [*God giveth grace to the humble*, but on the contrary, *resisteth the proud.*]

The future.

S. *What assurance of future* Blessedness *is there to those that have this grace?*

* αὐτῶν.

C. It is expresst in these words, [*for theirs*, or * *of them is the Kingdom of Heaven*] which, I conceive, signifie primarily, that Christ's Kingdom of grace, the true Christian Church, is made up peculiarly of such: As in the answer of Christ to *John*. Mat. 11. 5. (a way of assuring him that he was *the Christ*) 'tis in the close, † *the poor are Evangelized*, or wrought on by the preaching of the Gospel; and as Mat. 18.4. *He that shall humble himself as this child, the same shall be greatest in the Kingdom of Heaven*, i.e. a prime Christian, or Disciple of Christ; and chap. 19.14. for ‖ *of such* (which is a like phrase parallel to [*of them*] here) *is the Kingdom of Heaven*,

† πτωχοὶ ἐυαγγελίζονται.

‖ τ πτώτων

Heaven, i. e. the Church, into which he therefore commands them to be permitted to enter by Baptism, and chides his Disciples for forbidding them. Thus is the *Kingdom of Heaven* to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you read with care.

S. *But how doth this belong to future blessedness?*

C. Thus, that this Kingdom of *Grace* here is but an inchoation of that of *Glory* hereafter; and he that lives here the life of a humble Christian, shall there be sure to reign the life of a victorious Saint.

S. *What is* Mourning? O Mourning.

C. *Contrition*, or *godly sorrow* conceived upon the sense of our *wants* and *sins*?

S. *What* wants *do you mean*? for Wants.

C. Spiritual wants, 1. Of original immaculate Righteousness, and Holiness, and Purity. 2. Of Strength and Sufficiency to do the duty which we owe to God our Creatour, Christ our Redeemer, and the Spirit our Sanctifier.

S. *What* sins *do you mean*? for Sins.

C. 1. Our original depravedness, and proneness of our carnal part to all evil. 2. The actual and habitual sins of our unregenerate; and 3. the many slips and falls of our most regenerate life.

S. *What is the present felicity of these* Mourners?

C. That which results from the sense of this blessed temper, there being no condition of soul more wretched than that of the senseless obdurate sinner, that being a kind of numness, and lethargie, and death of soul; and contrariwise, this feeling, and sensibleness, and sorrow for sin, the most vital Quality, (as it is said of Feeling, that it is the sense of life) an argument that we have some life in us, and so true matter of joy to all that find it in themselves. And therefore it was very well said of a Father, * *Let a Christian man grieve, and then rejoyce that he doth so.* Besides, the *mourning* soul is like the *watered* earth, like to prove the more fruitful by that means, The present felicity of Mourners.

* *Doleat homo Christianus, & dolere gaudeat*, Aug.

S. *What*

S. *What is the assurance of* future *felicity that belongs to this* Mourner?

The future. C. 'Tis set down in these words, [*for they shall be comforted.*] Christ who hereafter gives, now makes promise of comfort to such; the *reaping in joy* belongs peculiarly to them that *sow in tears*, and *godly sorrow worketh repentance to salvation*, when all other *worketh death*. And besides, this assurance ariseth from the very nature of Comfort and Refreshment, (by which the joys of Heaven are expresst) of which none are capable but the sad disconsolate *Mourners*: nor indeed is *Heaven* (the vision of God, and revelation of his favour) matter of so much Bliss, as when it comes to those that wanted *Comfort* and when it *wipes away all tears from their eyes*, who *went mourning* (*all the day*) all their life long.

S. *What is Meekness?*

Of Meekness, in relation to God, C. A softness, and mildness, and quietness of Spirit, expressing itself in many passages of our life: 1. In relation to God, and then it is a ready willing submission to his will, whether to believe what he affirms, be it never so much above my reason; (*the captivation of the understanding to the obedience of faith*) or to do what he commands, and then 'tis Obedience; or to endure what he sees fit to lay upon us, and then 'tis Patience, chearfulness in affliction, contentedness with our lot whatsoever it is, (contrary to all murmuring and repining, and enmity to the Cross, and all restless unsatisfiedness) the being *dumb* or *silent to the Lord*, Psal. 37.7. and resolving with old *Eli*, *It is the Lord, let him do what seemeth him good.* All which, Faith, Obedience, Patience, though they be vertues of themselves distinct from Meekness strictly taken, may yet be very fitly reduced to that head, inasmuch as Meekness moderates that wrath, which would by consequence destroy them. 2. In relation to men, whether Superiours, Equals, or Inferiours. If they be our Superiours, then 'tis modesty, and humility, and reverence to all such in general, (at least reductively, Meekness being an adjunct and help to those vertues, removing that which would hinder them:) but if withal they be our lawful Magistrates, then our Meek-

to Men; Superiours,

ness

neſs conſiſts in Obedience, active or paſſive, acting all their legal commands, and ſubmitting (ſo far at leaſt, as not to make violent reſiſtance) to the puniſhments which they ſhall inflict upon us, when we diſobey their illegal, in quietneſs of ſpirit, and not being given to changes; the direct contrary to all *ſpeaking evil* of dignities, but eſpecially to Sedition and taking up of Arms againſt them: which of what ſort ſoever it be, though we may flatter our ſelves that we are only on the defenſive part, will bring upon us *condemnation*, Rom. 13. 2. For although it be naturally lawful to defend my life from him that would unjuſtly take it away from me, yet if it be the lawful ſupreme Magiſtrate that attempts it, I muſt not defend my ſelf by aſſaulting of him, for that is not to *defend* only, but to *offend*; and *God forbid* that, though it were to ſave my own life, *I ſhould lift up my hand againſt the Lord's Anointed.* It is true, *Defenſive Wars* may be poſſibly lawful at ſome time, when *Offenſive* are not; but of Subjects againſt their Sovereign neither can, becauſe if it be *War*, it will come under the phraſe, *Reſiſting the power*, Rom. 13. and ſo be *damnable*, and quite contrary to the Meekneſs here, and (farther) to all ſuch *Oaths*, which in every *Kingdom* are taken by the Subjects to the Supreme Power, as that of *Allegiance*, &c.

S. *Wherein doth* Meekneſs *towards our* Equals *conſiſt?* Equals.

C. Thoſe may be our Friends, or our Enemies, or of a middle nature. If they be our Friends, then meekneſs conſiſts, 1. in the not provoking them, for *the wrath of man worketh not the will of God*, Jam. 1. 20. 2. In bearing with their infirmities. 3. In kind, mild, diſcreet reproof of them; and 4. In patience and thankfulneſs for the like from them again. 5. In ſubmitting one to another in love, every one thinking another better than himſelf. Friends.

S. *But what if they be our* Enemies? Enemies.

C. Then it is the meek man's part to love, to do good, and bleſs and pray for them; in no wiſe to recompenſe evil with evil, injury with injury, contumely with contumely,

contumely, in no wise to avenge our selves, but to overcome evil with good.

Neither, S. *What then if they be neither our friends nor foes?*

C. Then meekness consists in humble, civil, modest behaviour towards them, neither striving and contending for trifles, or trespasses, or contumelies, nor molesting with vexatious suits, nor breaking out into causless anger, *proud wrath*, as *Solomon* calls it, rage or fury, nor doing ought that may provoke them to the like.

The Injur'd, S. *But there is yet another notion of my Equals considerable, those to whom I have done Injury; what is* meekness *towards them?*

C. It consists in acknowledging the fault, and readiness to make satisfaction, in going and desiring to be reconciled to such a brother, and willingly submitting to all honest means tending to that end.

Inferiours. S. *What is the duty of meekness toward* Inferiours?

C. Condescending, kindness, lovingness, neither oppressing nor tyrannizing, nor using imperiousness, nor taking the rod when it may be spared, nor provoking to wrath Servants, Subjects, or Children.

S. *Is there any other branch of* Meekness *which my questions have not put you in mind of, to communicate to me?*

Meekness of the understanding. C. There is one branch of it scarce toucht yet, the meekness of our understandings in submitting our opinions to those that are placed over us by God: which though it be, in strict speaking, the vertue of humility and obedience, and not the formal elicite act of meekness, yet meekness being ordinarily, and sometimes necessarily, annexed to these acts of those vertues, I shall place them reductively under meekness.

S. *What must this* Meekness *of our understandings be?*

In several cases. C. The propereſt rules for the defining it will be these. 1. That where, in any matter of *Doctrine*, the plain Word of God interposes itself, there we must most readily yield, without Demurs or Resistance. But 2. if he be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among us, the definitions of the Church wherein we live must

must carry it, so far as to require our yielding and submission; and with that Church which is to define it (if it come in lawful assembly to be debated) the *tradition of the Universal*, or opinion of the *Primitive*, Church is to prevail, at least to be hearkned to with great *Reverence* in that debate; and that which the greater part of such a lawful Assembly shall judg to be most agreeable to such rule, or (in case there is no light to be fetcht from thence, then) that which they shall of themselves according to the wisdom given them by God agree upon to be most convenient, shall be of force to oblige all inferiors 1. not to express dissent, 2. to obedience. But 3. if Scripture be pretended for one party in the debate, and the question be concerning the interpretation of that Scripture, and no light from the Scripture itself, either by surveying the context, or comparing of other places, be to be had for the clearing it, then again the judgment of the *Universal*, or my particular Church, is to be of great weight with me; so far as (if it so command) to inhibit my venting my own opinion either publickly or privately, with design to gain *Proselytes*: or if all liberty be absolutely left to all in that particular, then Meekness requires me to enjoy my opinion so, as that I judg not any other contrary-minded.

S. *But what if the particular Church wherein I was baptized shall fall from its own stedfastness, and by authority, or law, set up that which, if it be not contrary to plain words of Scripture, is yet contrary to the Doctrin or Practice of the Universal Church of the first and purest times, what will* Meekness *require me to do in that case?*

C. Meekness will require me to be very wary in passing such judgment on that Church: but if the light be so clear, and the defection so palpably discernible to all, that I cannot but see and acknowledg it, and in case it be true, that I am actually convinced, that the particular Church wherein I live is departed from the Catholick Apostolick Church, then, it being certain that the greater authority must be preferred before the lesser, and that next the Scripture the Catholick Church of the first

and pureſt times (eſpecially when the ſubſequent ages do alſo accord with that for many hundred years) is the greateſt Authority, it follows that meekneſs requires my Obedience and Submiſſion to the Catholick Apoſtolick Church, and not to the particular wherein I live, ſo far, I mean, as that I am to retain that Catholick, Apoſtolick, and not this novel, corrupt, not Catholick doctrin: and if for my doing ſo I fall under perſecution of the Rulers of that particular Church, Meekneſs then requires me patiently to endure it, but in no caſe to ſubſcribe to, or act any thing which is contrary to this Catholick doctrin.

S. *But what if I may not be permitted to live in that particular Church without this ſubmiſſion, or ſuch acting, what doth the doctrin of Meekneſs then adviſe?*

C. If the meaning of your words [*may not be permitted to live*] be, that they will put me to death, then Meekneſs ſaith, I muſt meekly bear the loſs of life itſelf, and ſo follow Chriſt. Or if the meaning be, that they will baniſh me out of the Kingdom, I muſt venture my cauſe with God, and meekly ſubmit to that puniſhment alſo, and depend on God's Providence for my Preſervation in ſome other. Or if the meaning be, that they will deveſt me of my poſſeſſions, mulct or otherwiſe puniſh me, the anſwer is ſtill clear, becauſe all theſe are leſs than the one loſs of life is ſuppoſed to be.

S. *But what if they ſhall excommunicate me? hath the doctrin of Meekneſs any ſalve for me then, or any thing which it requires of me?*

C. Yes, meekly to lie under that Cenſure, ſuppoſing that I am not excomunicate from the Catholick Apoſtolick Church of Chriſt by any ſuch Cenſure, but rather ſo much the more firmly united to it by this means. Nor am I obliged in this caſe to ſeek out ſome other particular Church, which will receive me into their Communion, out of which this hath ejected me; but to ſubmit to that lot contentedly which God permits to befal me in the diſcharge of a good Conſcience. And in this caſe, as long as I continue conſtant to the Doctrin of the Catholick Church, and maintain the inward

inward Communion (that of Charity) with all the true Church of God, whereſoever they are, and with all particular Churches (and even with this which hath excommunicated me) ſo far as to embrace them with the arms of Chriſtian Charity, to joyn even with erroneous Churches ſo far as they are not erroneous, *i. e.* to embrace all Catholick Truth whereſoever it is, ſeparating only from the corruptions of it, (and that too only becauſe they will not permit me externally to joyn with them in the Catholick truths and communion, unleſs I will profeſs to joyn in their corruptions alſo) in this caſe, I ſay, it is no fault of mine if it ſhould ſo happen, that I live in no external publick communion at all. The true Chriſtian thus patiently abiding the good pleaſure of God, ceaſeth not to be ſuch, by being caſt upon a deſart, or other equal Hermitage in the midſt of men, and Chriſtians. Though after all this, if there be any purer Church that will receive me, or if any Church equally corrupt will yet give me liberty to joyn with them in the Publick Service of God, without complying or joyning with them (or ſeeming and appearing, to the ſcandal of others, ſo to do) in their corruptions, I doubt not but it is lawful for me to aſſociate with them, unleſs my particular calling or condition be ſuch, as that (by ſome accident) ſome ſin be conſequent to my doing thus, as the forſaking thoſe which I am bound to cleave to, and the like.

S. *But what if this particular erroneous Church of which I am, do not excomunicate or exclude me from her communion, what doth Meekneſs then preſcribe in reſpect of that communion?*

C. To communicate with her in all but her corruptions. My meaning is this, ſome other Obligations there are upon every Chriſtian (wherein Meekneſs interpoſeth not) which do require me not to depart from any Catholick Apoſtolick truth or practice, at leaſt not to ſubmit to (or act) the contrary, or to do any thing which is apt to confirm others in ſo doing, or to lead thoſe that doubt (by my example) to do what they doubt to be unlawful. For in all theſe particulars, the

Christian law of scandal obliges me, not only not to yield to any schism from the Catholick Apostolick Church, or other the like corruption, but not to do those things by which I shall be thought by prudent men to do so. And therefore thus far I must abstain. But this caution being given and observed, Meekness then requires me, as far as I may without breach of these Obligations, to communicate with that particular Church, as long as I live in her arms; but permits me also to seek out for some purer Church, if that may conveniently be had for me. Nay, if I am by my calling fitted for it, and can prudently hope to plant (or contribute to the planting) such a pure Apostolick Church, where there is none or to reconcile and restore peace between divided members of the Church Catholick, my endeavour to do so is in this case extremely commendable, and that which God's providence seems to direct me to by what is thus befallen me.

S. *But there is one case yet that seems not to have been mentioned; I shall now gather it up as pertinent to my former questions about the* meekness *of the* understanding, *though to those which I have since proposed not altogether so agreeable: and it is this, What if there be on both sides great probabilites but no demonstration from Christian Principles, or interposing of the Church universal or particular, which way will* meekness *then direct me to propend or incline?*

C. That which must then direct me is mine own Conscience, to take to that which seems to me most probable; and in that my Meekness hath nothing to do nor can it oblige me to believe that which I am convinced is not true, nor to disbelieve that which I am convinced is true: but yet before I am thus convinced, Meekness will give me its directions, not to rely too overweeningly on my judgment, but to compare my self with other men my Equals, but especially my Superiors, and to have great Jealousies of any my own singular opinions, which (being represented to others as judicious as my self, together with the reasons that have perswaded me to them) do not to them prove perswasive; nay, after

after I am convinced, Meekneſs may again move me to hearken to other reaſons, that other men judg more prevailing, and, if occaſion be, to reverſe my former judgment thus paſt upon that matter; it being very reaſonable for me (though not to believe what I am not convinced of, yet) to conceive it poſſible for me not to ſee thoſe grounds of Conviction which another ſees, and ſo to be really miſtaken, though I think I am not: and then what is thus reaſonable to be concluded poſſible my meekneſs will bid me conclude poſſible, and having done that adviſe me to chuſe the ſafer part, and reſolve rather to offend and err by too much flexibility, than too much perverſneſs; by meekneſs, than by ſelf-love.

S. Wot is the preſent *felicity of the meek man?*

The meek mans preſent felicity.

C. 1. The very poſſeſſion of that grace, being of all others moſt delightful and comfortable, both as that that adorns us and ſets us out beautiful and lovely in the eyes of others, (and is therefore called the *ornament of a meek and quiet ſpirit*, 1 Per. 3. 4.) and as that that affords us moſt matter of inward comfort. As for example, that part of Meekneſs which is oppoſed to revenge, and conſiſts in bearing, and not retributing of injuries, this to a ſpiritual-minded man is matter of infinite delight, 1. In conquering that mad, wild, deviliſh paſſion of revenge, getting victory over ones ſelf, which is the greateſt act of valour, the thought of which is conſequently moſt delightful. 2. In conquering the enemy, of which there is no ſuch way as the * *ſoft anſwer*, which, ſaith the Wiſe man, *turneth away wrath*; and *feeding* the *hungry* enemy, which, ſaith S. *Paul*, is the *heaping live coals upon his head*; and that the way that Metalliſts uſe to *melt* thoſe things that will not be wrought on by putting of fire under them, which he farther expreſſes by *overcoming evil with good*. 3. In conquering or out-ſtripping all the Jewiſh and Heathen world, which had never attained to this skill of *loving of enemies*, (at the leaſt of thinking it a duty) which is a peculiar pitch † of *Chriſtianity* to which they are elevated by Chriſt: and the honour of this muſt needs be a moſt

* Ὀργὴν πραεῖα ἀποστρέφει λόγος. *Aſchil. Prometh. vinct.*

† *Ambitiosè ſtare omnes, ſupra Judaeum, & Christianum.* Tertul.

pleasant thing. 2. It is matter of present felicity to us, in respect of the Tranquillity and Quiet it gains us here within our own breasts, a calm from those storms that Pride and Anger and Revenge are wont to raise in us. And 3. in respect of the Quiet peaceable living with others, without strife and debate, without punishments and executions, that are the portion of the seditious, turbulent, disobedient spirits. Which is the meaning undoubtedly of the Promise in the Psalmist, *the meek shall inherit the earth*, i. e. shall generally have the richest portion of the good things of this life; from whence this place in the Gospel being taken, though it may be accommodated to a spiritual sense, by interpreting the Earth for the † *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Testament called the *Earth*: and so then the Promise of *inheriting the Earth* will be all one with that annexed to the fifth Commandment, *that thy days may be long in the land which the Lord thy God giveth thee*; i. e. a prosperous long life here is ordinarily the *meek* mans portion, which he that shall compare and observe the ordinary dispensations of Gods Providence, shall find to be most remarkably true, especially if compared with the contrary fate of turbulent seditious persons. Although sometimes God in his wisdom permit it to be otherwise, for the punishing of a wicked nation (which can have no greater punishment than that of a Civil war, wherein the *meek* man oft suffers most, and is survived by the turbulent) or for some other reason in his œconomy.

† ὁ γῆ.

His assurance of future felicity.

S. *But if this reward belong to the* meek *in this life, what assurance of future felicity can he have, there being no other promise to him, but that he shall* inherit the earth?

C. The temporal reward can no ways deprive him of the eternal; but as the temporal *Canaan* was to the *Jew* a type, and to them that obeyed a pledg, of the eternal, so is the earth here a real inheritance below, and a pawn of another above: and this is the meek mans advantage, (above many other duties;) a double

Canaan

Canaan is thought little enough for him, the ſame felicity in a manner attending him which we believe of *Adam*, if he had not fallen, a life in *Paradiſe*, and from thence a tranſplantation to Heaven. The like we read of them that part with any thing dear to them for Chriſts ſake or in obedience to Chriſts command, (which I conceive belongs eſpecially to the meek, patient endurer of Chriſts Croſs, and to the liberal-minded man) he ſhall have *a hundred fold more in this life, and in the world to come everlaſting life*; and unleſs it be here to the meek (or to Godlineſs in general, 1 *Tim* 4. 8.) we meet not with any other temporal promiſe in the New Teſtament. And therefore this place here may be reſolved very well to be parallel to that other, not only in the hundred fold, or inheritance in this life, but in that addition alſo of everlaſting life after this. Beſides other places of Scripture there are that intimate the future reward of the meek, as where it is ſaid to be *in the ſight of God of great price*; and that, *if we learn of Chriſt to be meek, we ſhall find reſt to our ſouls*: and even here the bleſſedneſs in the front, noting preſent bleſſedneſs, cannot rightly do ſo, if there were no future reward alſo belonging to it, it being a curſe, no bleſſing, to have our good things, with *Dives*, or, with the Hypocrite, our reward in this life, and none to expect behind in another.

S. *What then is the fourth grace?*

C. Hungring and thirſting after Righteouſneſs.

Of hungring and thirſting after righteouſneſs.

S. *What is that? And* 1. *what is meant by* Righteouſneſs?

C. It is of two ſorts. 1. *Inherent*, and then *imputed*: the *inherent*, imperfect, proportioned to our ſtate, conſiſting in the mortifying of ſins and luſts, and in ſome degrees of holy new life; the *imputed* is Chriſts righteouſneſs accepted as ours, which is, in plain words, the pardon of our ſins, and acceptation of our perſons in Chriſt.

S. *What is* hungring *and* thirſting?

C. You may joyn them both together, and make them one common appetite of both thoſe kinds of Righteouſneſs,

ness. Or, if you please, you may more distinctly set them thus, that *hungring* is an earnest appetite or desire of food, and here in a spiritual sense is apportioned to the first kind of Righteousness, that of Gods sanctifying grace, which is as it were bread or food to the soul, to sustain it from perishing eternally; and so hungring after righteousness is an eager, impatient, unsatisfiable desire of grace, of sanctity to the soul, and that desire attended with prayer and importunity to God for the obtaining of it.

S. *What is* thirsting after righteousness?

C. Thirsting is a desire of some moisture to refresh, and is here apportioned to that second kind of righteousness consisting in pardon of sin, which is the refreshing of the panting soul mortally wounded, and so like the Hart in the *Psalmist longing after the water-brooks*, to allay the feaver consequent to that wound, to quench the flame of a scorching conscience; and so *Thirsting after righteousness* is a most earnest desire of pardon, and petitioning for it from God in Christ, and never giving over that importunity, until he be inclined to have mercy.

S. *What present felicity can there be in this* Hunger *and* Thirst?

The present felicity of both. C. As appetite or stomach to meat is a sign of health in the body; so is this hunger in the soul a vital quality, evidence of some life of grace in the heart, and in that respect matter of present felicity: whereas on the other side, the decay of appetite, the no manner of stomach, is a pitious consumptive symptom, and most desperate prognostick; and not caring for grace or pardon, for sanctification or justification, the most mortal desperate condition in the world.

S. *What assurance of future happiness attends this* Hungring?

The future. C. As much as Gods promise of filling can afford. Nay proportionably to the two parts of the appetite, the state of glory is full matter of satisfaction to each: there is there perfect holiness without mixture or infirmity or carnality, answerable to the hungring after in-

herent

herent righteouſneſs; and there is there perfect final pardon and acquittance from all the guilt and debt of ſin, and ſo the thirſt of imputed righteouſneſs is ſatisfied alſo. So that he that hath no other hunger or thirſt but theſe, ſhall be ſure to find ſatisfaction; which they that ſet their hearts upon carnal wordly objects, hungring after wealth and ſecular greatneſs, luſts, &c. ſhall never be able to arrive to, either here or hereafter: ſuch acquiſitions being here, if attained to, very unſatisfying, the more we have of them, the more we deſire to have; and in another world there is no expectation of ought that ſhall be agreeable to ſuch deſires.

S. *What is* Mercifulneſs?

C. Abundance of charity, or goodneſs, or benignity: there being in the Scripture-ſtyle * two words near kin to one another, juſtice and mercifulneſs ordinarily going together; but the latter a much higher degree than the former: the firſt ſignifying that legal charity, that both the law of Nature and *Moſes* require to be performed to our brethren; but the ſecond an abundance or ſupereminent degree of it: expreſſions of both which we have, *Rom.* 5. 7. under the titles of the *righteous man*, and the *good man*.

Of Mercifulneſs.

* צדקה and חסד, *diſtinction and explanation.*

S. *Wherein doth this* mercifulneſs *expreſs itſelf*?

C. In two ſorts of things eſpecially; 1. *Giving*, 2. *Forgiving*.

S. *In* giving *of what*?

C. Of all ſorts of things that our abilities and others wants may propoſe to us: ſuch are, relief to thoſe that are in diſtreſs, eaſe to thoſe in pain, alms to poor houſe-keepers, vindication of honeſt mens reputation when they are ſlandered; but above all to mens ſouls, good counſel, ſeaſonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldy afflictions, but eſpecially of temptation, ſtrengthning in the ways of God, and whatſoever may tend to the good of any man.

In Giving.

S. *What mean you by* forgiving?

C. The not avenging of injuries or contumelies, not ſuffering their treſpaſſes againſt men, nay, nor ſins againſt God,

In Forgiving.

God to cool or lessen my charity and mercy to them, but loving and compassionating, and shewing all effects of the true Christian mercy (such especially as may do them most good) as well to enemies and sinners, as to friends.

S. *What is the* present *felicity that attends this grace?*

The present felicity of the Merciful.

C. The present delight of having made another man happy, of rescuing a poor soul wrestling with want, &c. from that pressure, of reprieving him that was, as it were, appointed to die; this is certainly the most ingenuous pleasure in the world. 2. The gloriousness of so doing; a kind of God-like act; one of the * two things which a Heathen could say were common to us with God; especially if it be an act of ghostly mercy, an alms, a dole, a charity to the soul: to rescue a poor sinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to save my life, but others also; this is in a manner to partake of that incommunicable title of Christ, that of *Saviour*; such a thing to which (saith † *Aristotle*) as to an heroick quality belongs *not praise, but pronouncing blessed*; according to that of S. *Paul* from our *Saviour*, *it is more blessed to give than to receive:* which supposes that it is a blessed thing to give.

* ἀλκθεύειν καὶ εὐεργετεῖν, Pythag.

† οὐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν.

S. *What assurance is there of* future *blessedness to such?*

The future.

C. The greatest in the world, from this promise annext, [*they shall obtain mercy*] *Gods punishments* are mostly answerable to our sins, he thinks good to give us a sight of our transgressions by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces, mercy to the merciful most peculiarly; by Mercy meaning, 1. Acts of bounty, liberality from God, to wit, temporal abundance (the common portion of the Almsgiver) and spiritual abundance of grace, of strength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our sins. Upon which ground it is, that in the form of prayer which he hath himself prescribed

us,

us, he annexeth the *forgiving of all treſpaſſers againſt us* to our prayer for *forgiveneſs to our ſelves.* as the condition without which we may not hope for ſuch forgiveneſs.

S. *What is* purity in heart?

C. The Heart ſignifies the inner man, and eſpecially the practical part, or principle of action. And the purity of that is of two ſorts: the firſt, that which is contrary to pollution; the ſecond, that which is contrary to mixture; as you know water is ſaid to be pure when it is clean, and not mudded and defiled, and wine is ſaid to be pure when it is * not mixt. In the firſt reſpect it excludes Carnality, in the ſecond Hypocriſie. *Of purity of heart.* Two ſorts of it. * ἀκεράτον.

S. *When may a man be ſaid to be* pure in heart *in the firſt ſenſe?* The firſt.

C. When not only in the members or inſtruments of action, but even in the heart, all parts of carnality or worldlineſs are mortified. As when we neither are guilty of actual uncleanneſs, nor yet conſent to unclean deſires; nay, feed not ſo much as the eye with unlawful objects, or the heart with filthy thoughts: and becauſe there be other pieces of carnality beſides, as ſtriſe, faction, ſedition, &c. yea, and pride, and the conſequents of that; all theſe muſt be wrought out of the heart, or elſe we have not attained to this Purity, but are in the Apoſtles phraſe, 1 Cor. 3. 3. *ſtill carnal.* And ſo for worldlineſs (for earth you know will pollute alſo) when I not only keep my ſelf from acts of injuſtice and violence, but from deſigns of oppreſſion, nay from coveting that which is anothers; and ſo likewiſe for Satanical injections, when I give them no manner of entertainment, but reject them, ſuffer them not to ſtay upon the ſoul, and ſo to defile it.

S. *When may I be ſaid* pure in heart *in the ſecond ſenſe?* The ſecond.

C. When I attain to ſincerity; when I favour not my ſelf in any known ſin, double not with God, divide not between him and my own luſt, own ends, own intereſts, between God and Mammon, God and the praiſe of men, &c. For this is ſure a main part of the damning

damning sin of hypocrisie, against which there are so many woes denounced, (not the appearing to others less sinful than we are, for that is not more unpardonable, but less damning than open, professt, avowed, scandalous sinning; but) the *halting between God and Baal*, the not loving and serving God with all our heart, the admitting other rivals with him into our hearts.

S. *But is no man to be thought a good Christian that hath either carnality or hypocrisie in him?*

C. None that is either carnal or hypocrite. But the truth is, as long as we live here, and carry this flesh about us, somewhat of carnality there will remain to be daily purged out; and so also some doublings, some reliques of hypocrisie; somewhat of my self, my own credit, my own interests still secretly interposing in my godliest actions. But these (so they be not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconcilable with a good estate; as human frailties, not wasting sins.

S. *What is the present felicity that belongs to such?*

The present felicity of the Pure.

C. To the first sort of Purity belongs 1. that contentment that results from having overcome and kept under that unruly beast, the carnal part, and brought it into some terms of obedience to the spirit. 2. The quiet and rest that proceeds from purity of heart, contrary to the disquiets and burnings that arise from unmastered lusts 3. The ease of not serving and tending the flesh, to *obey it in the lusts thereof.* 4. The quiet of Conscience, absence from those pangs and gripings that constantly attend the commission of carnal sins. The same may in some measure be affirmed of all the other branches of the first kind of purity. And for the second, as it is opposite to mixture or hypocrisie, the conscience, of that is matter of great serenity of mind, of Christian confidence and boldness towards God and man: when I have no intricacies, *Mæanders*, windings and doublings within me, when I need no disguises or artifices of deceit, but can venture my self naked and bare to Gods eye, with a, *Prove me, O Lord, and try me, search out my reins and my heart*; and so to men, when

when I fear not the moſt cenſorious ſtrict ſurvey, have a treaſure of confidence, that I dread not the face of any man, have no pains, no agonies for fear of being deprehended, which the hypocrite is ſtill ſubject unto.

S. *What is the reward apportioned to purity hereafter?*

C. The Viſion of God, which 1. none but the pure are capable of, and 2. which hath no matter of felicity in it but to ſuch. The future.

S. *Why are only the pure capable of the ſight of God?*

C. Becauſe God is a Spirit, and cannot be ſeen by carnal eyes, till they be cleanſed and purged, and in a manner ſpiritualized; which though it be not done throughly till another life, yet purity here, ſuch as this life is capable of, is a moſt proper preparitive to it: and therefore is ſaid to be that *without which no man ſhall ſee the Lord*; which you know is affirmed of holineſs, *Heb.* 12. 14. which word in that place ſignifies the very purity here ſpoken of.

S. *Why hath the Viſion of God no felicity in it but to the* pure?

C. Becauſe a carnal faculty is not pleaſed with a ſpiritual object; there muſt be ſome agreeableneſs, before pleaſure is to be had, and that pleaſure is neceſſary to felicity.

S. *What is meant by* Peace-making?

C. The word Peace-makers ſignifies no more than peaceable-minded men. The notion of *making* in Scripture-phraſe belonging to the bent of the ſoul; as to make a lie, is to be given to lying, to practice that ſin, to be ſet upon it. So, *to do* (which is in the Greek, *to make*) *righteouſneſs and ſin*, 1 John 2. 29. and 3. 4. notes the full bent and inclination of the ſoul to either of them. So to *make peace*, both here, and *Jam.* 3. 18. is to have ſtrong hearty affections to peace. Of Peace-making.

S. *Wherein doth this peaceable affection expreſs itſelf?*

C. In many degrees: ſome in order to private, ſome to publick peace; ſome to preſerve it where it is, ſome to reduce it where it is loſt. Many degrees of it.

S. *What*

S. *What degrees of it in order to* private peace?

In order to private peace.

C. 1. A command and victory over ones Passions, especially Anger and Covetousness; the former being most apt to disquiet Families, the latter Neighbourhoods. The angry man will have no peace with his servants, children, nay wife and parents, any that are within the reach of his ordinary conversation: and the covetous man will contend with any near him, that have any thing that he covets. 2. A charitable or favourable opinion of all men, and actions that are capable of candid interpretation; Jealousies in the least societies being the most fatal enemies to peace, and such as foment the least discontents into the mortallest feuds and hatreds. 3. An apertness and clearness of mind, in a friendly debate (with friends or neighbours) of any actions which have past subject to misconstruction, without all concealing of grounds of quarrel, not suffering them to boyl within, but discreetly requiring an accompt of all such dubious accidents of those who are concerned in them. 4. The resolving against contentions and litigations in law as much as is possible, being rather content to suffer any ordinary loss, than to be engaged in such ways of vindication, or righting our selves, and in greater matters referring it to arbitrement of honest neighbours, rather then to bring it to suit. 5. Expressing a dislike to flatterers, whisperers, and backbiters, and never suffering our affections to be altered by any such. By these you will guess of other degrees also.

to public.

S. *What in order to* publick peace?

C. 1. Contentment in our present station, and never fastning our ambition and covetise on any thing which will not easily be attained without some publick change or innovation. 2. Willing Obedience to the present Government of Church or State. 3. Patience of the Cross, or preparation for that Patience, and resolving never to move a State to get my self from under any pressure. 4. Resolving on the truth of that sacred Dictate, that the *faults and infirmities of Governors are by God permitted for the punishment of the people*; and that con-

conſequently they are to be looked on not in a direct line, only (or chiefly) to cenſure them, but in order to reflexion on our ſelves, to obſerve what in our ſelves hath ſo provoked God to puniſh us. 5. The not thinking our own opinions in Religion (ſuch as are not of Faith) of ſuch importance, as either to deny Salvation or Communion to any that differ from us. 6. Modeſty and Calmneſs in diſputing. 7. Not affixing holineſs to opinions, or thinking them the beſt men that are moſt of our perſwaſions. 8. The not defining too many things in Religion. And many others you will judg of by theſe.

S. *What to preſerve it where it is?*

C. 1. Valuing of it according to its true eſtimation, as that which is in the eyes of men very amiable, and in the ſight of God of great price, and that which is to every particular man the ſame thing in many reſpects (of his eſtate, his reputation, his bodily conveniences, and oft life it ſelf) which bodily health is in one of thoſe reſpects only. 2. Conſidering how inſenſibly it may be loſt, and with how great difficulty recovered again, and how near to a Hell this life is without it. 3. Prudent watching over it, and over thoſe that are enemies to peace. 4. Not being eaſily provoked, but overcoming ſtrife with mildneſs, or kindneſs, *the ſoft anſwer*, &c. and *overcoming evil with good*. 5. Praying conſtantly to God the Author of Peace for the continuance of this beloved creature of his among us. To Preſerving it where it is.

S. *What to recover it when it is loſt?*

C. 1. Humbling our ſouls, amending our lives, ſearching out thoſe peculiar reigning ſins that have made this bleſſing too good for us to enjoy, and ſo making our peace with God firſt. 2. Examining (every man ſingle) what I have contributed toward the removing of it, whom I have ſlandered, &c. and repairing what I have thus done by Confeſſion and Satisfaction. 3. By inceſſant prayer to God fetching it back again. To Recovering it when 'tis loſt.

S. *What is the preſent felicity that belongs to ſuch?*

C. 1. The preſent reſt and peace, the greateſt of all worldly pleaſures, and which is (as I ſaid) as health in the The preſent felicity of the Peace-maker.

the body, the foundation of all other superstructions of temporal joy. 2. The Conscience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the God of Peace, and like Christ, who came on this errand to this earth of ours, to make peace between the greatest enemies, his Father and the poor sinners soul.

S. *What is the reward appointed to Peaceableness hereafter?*

The future. C. 1. Gods acknowledgment of us, as of those that are like him. 2. Pardon of sins, and eternal rest and peace hereafter.

S. *To whom doth the last* Beatitude *belong?*

Of Persecution for righteousness sake. C. To those 1. that are *persecuted for righteousness sake*, 2. that are *reviled falsly for Christs sake.*

S. *How do these differ one from the other?*

C. Only as a more general word and a more special.

* *Persecute.* * *Persecution* signifies properly and strictly, being pursued, and driven, and hunted, as noxious beasts are wont; but in common use noteth whatever calamity or affliction the malice or tyranny of others can lay on us: and

Reviling. *Reviling* is one special kind of it, which is most frequently the true Christians lot, because 1. those that have no strength or power to inflict other injuries, have yet these weapons of their malice always in readiness. 2. Because they who are not good Christians themselves, do in their own defence think themselves obliged to defame those that are; their good actions, when they are silent, seeming so reproachful to them, made to reprove their thoughts, *Wis* 2.14. And so they endeavour by their tongues to revenge themselves upon them, to redeem their reputation by that means.

S. *But what is meant by the phrases,* [for righteousness sake] *and* [falsly for my sake?]

Falsly for Christs sake. C. Those words contain a restraint or limitation of the subject to this purpose; that the *Beatitude* belongs not to those indefinitely that are persecuted and reviled (for many may thus justly *suffer as thieves, as murderers, evil doers, busie-bodies*, 1 Pet. 4. 15. and receive little joy or blessedness in that) but to those peculiarly that

that are true Christians. And that either 1. for some good action wherein their Christianity and the testimony of a good Conscience is concerned; as when men are reviled or persecuted because they will not either totally forsake and Apostatize from Christ, or in any particular occurrent offend against him (or when some such Christian performance brings this consequent persecution or reproach upon them.) Or 2. for some indifferent sinless action, which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferior degree) belong to this matter: and in that case the persecution that so falls on them will be thought to be permitted by our wise and good God, and disposed or ordered by him for our *Beatitude*, *i. e.* for the benefit of us as Christians; either as a Chastisement of our other sins, that we may not be condemned with the world; or as a means of trial whether we will bear it patiently and Christianly.

S. *Wherein doth the present felicity of such consist?*

C. 1. In having their evil things in this life, that so all their good things, their reward, may remain on arrear, unpaid till another life. 2. In the honour and dignity of suffering for Christs sake. 3. In conformity with the antient *Prophets* and *Champions* of God in all ages. 4. In the comfort that proceeds from this evidence and demonstration of our being true Christians; for that is the meaning of [*yours is the Kingdom of heaven*] *i e.* the state of Christians, or the true Christian state. It being a Christian Aphorism, that God *chastens every Son*, Heb. 12. 7. and that the good things that are made good to Christians here, shall be *with persecution*, Mar. 10 30. 5. In this pledge of Gods favour to us, in that we are *thought worthy to suffer shame for his name*. 6. In the assurance of a greater *Reward* hereafter, proportioned to our sufferings here. The present felicity of the persecuted.

S. *What is the reward hereafter, appertained to this?*

C. A greater degree of glory in Heaven. The future.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to believe my self a Christian,*

then I should find all and every of these Graces in me to which these Beatitudes *are prefixt: This I can without difficulty acknowledg for all the former, (and resolve I am no farther a Christian, than I am* poor in spirit, mourning, meek, hungring and thirsting after righteousness, merciful, pure in heart, *and* peaceable;) *but the last sticks with me, and I cannot so easily assent to that, that I cannot be a Christian unless* I be persecuted and reviled: *I pray clear that difficulty to me.*

How this a token of a true Christian.

C. I shall, by saying these four things to you. 1. That though to be persecuted is no duty of ours; yet, 1. to bear it patiently, and 2. to rejoyce in it when it befals us, and 3. that it be *for righteousness sake,* (when it lights upon us) is our duty, required of all Christians. 2. The very being persecuted, though it be not a duty again, is yet a mark and character of a Christian; and the Scripture doth seem to affirm, that no good Christian shall ever be without his part in it, *Heb.* 12. 6, &c. And it will be hard for any to find out one holy man that hath passed through his whole life without this portion. 3. If it shall not be so general a rule but it be resolved capable of some exception, *i. e.* if some good Christians be found which are not persecuted, yet still the Preparation of mind for this indurance is necessary to every Christian. 4. The being persecuted shall contribute much to the increase of our glory, and so may still be said necessary respectively (though it should not be affirmed absolutely) to the attaining of that degree of glory: and therefore this is placed after all the rest, as a means of perfecting and consummating the Christian, that as the former seven are necessary to the attaining a crown at all, so this to the having so rich a crown, or so many gems in it.

Of the Order of these Beatitudes.

S. *Is there any thing now which from the order of these Beatitudes you would think fit to teach me?*

C. Yes, especially two things. 1. That the Grace first named is a general principal Grace, which is the foundation of all the rest. Where that is once seated and planted, all the rest will more easily and more happily follow. *Humility* is the seed-plot of all, and from thence

it

it is moſt proper to proceed, 1. to *mourning*, or ſorrow for ſin; (the *humble* heart is a melting heart) 2. to *meekneſs* and quietneſs of ſpirit; (the *humble* heart is the next degree to that already) 3. to *hungring and thirſting after righteouſneſs*; the *humble* heart will moſt impatiently deſire both *pardon* of ſin, (that firſt kind of *righteouſneſs*) and *grace* to ſanctifie, (that ſecond kind of *righteouſneſs*) 4. to *mercifulneſs*; (the *humble* heart will be moſt ready to give and forgive) 5. to *purity of heart*; (the *humble* heart is moſt unreconcilable with all *filthineſs both of the fleſh and ſpirit*, but eſpecially the latter, of which, pride, a chief particular, is the direct contrary to humility) 6. to *peaceableneſs*; (contention being generally the effect of pride) 7. to *perſecution and reviling*, 1. (Humility being apt to tempt the proud worldling to revile and perſecute: 2. being ſure to *work patience* of them in the Chriſtian.)

S. *What is the ſecond thing that from the Order you obſerve?*

C. The interchangeable mixture of theſe Graces; one toward God, and another toward Man, thus interwoven, that the firſt reſpects God, the next man, the next God again, and ſo forward till it comes to the laſt, which reſpects God again. For having told you that the firſt is a general *Fundamental Grace*, as the head to all the reſt; it follows that the ſecond, that of *mourning*, muſt be the firſt particular, which being faſtned particularly on *ſin*, reſpecteth God, againſt whom we have ſinned; then next to that, *meekneſs* reſpecteth our Neighbour eſpecially; and 3. *hungring* and *thirſting after righteouſneſs*, (which is all to be had from God) reſpecteth God; *Mercifulneſs* again reſpecteth man; *Purity in heart*, God; *Peaceableneſs*, man; and laſtly, *Perſecution for righteouſneſs ſake*, and patience of it, as coming from a conſideration and belief of Gods provident diſpoſal of all things, reſpecteth God again. So that you ſee the firſt and the laſt reſpecteth our duty toward God; (who is *Alpha* and *Omega*, the *firſt* and the *laſt*) and thoſe between, divided between our Neighbour and God. That ſo we may reſolve, that to

God belongs the *chief*, and *first*, and *last* of our *Love* and *Obedience*; yet so as not to exclude, but require also in its subordination our care of *duty* and *love* toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the first part of this Sermon, God give me grace to lay all the severals to heart.*

Sect.II. *Christians must be exemplary.*

What is the sum of the second branch or Section in it?

C. It consists of the four next verses, to wit, *ver.* 13, 14, 15, 16. and the sum of them is, the necessity that the graces and vertues of Disciples, or Christians should be evident and exemplary to others also, *i. e.* to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by resemblances: 1. of *Salt*, which as long as it is salt, hath a quality of seasoning other things to which it is applied; 2. of the *Sun*, that is apt to illuminate the dark world; 3. of *a City on a Hill*, which is conspicuous; 4. of *a Candle set in a candlestick* which *giveth light to all that are in the house*. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. do not bring forth fruits, (and so remain but dull habits, useless possessions) or 2. which are not made exemplary to others.

S. *But sure all this belongs to Ministers and men in eminent place only; they are the* salt of the earth, *and* light of the world; *not to every private Christian.*

C. Yes to every private Christian; for such are the Disciples to which Christ here speaks, the same auditors continuing to every part of the Sermon, and so the duty of exemplary lives is in some measure required of every of them, who before were bound to be meek or peaceable, *&c.* i. e. (as 'tis apparent, *ver.* 1.) of all those that are entred into the School of Christ: not only Apostles, (whose successors the Governours of the Church now are) for as yet there were none such, (the Apostleship or solemn mission, the instating that authority

rity on his Diſciples, which was to continue in their ſucceſſors, being not yet begun at the time of Chriſts ſpeaking theſe words, nor till after his Reſurrection, *John* 20.21. or rather his *Aſcenſion*, Act. 2.4.) but, I ſay, all Diſciples, that is, all Chriſtians that undertake to follow Chriſt, and expect any good by him.

S. *What then is the meaning of this neceſſity that the Chriſtians graces muſt be evident and exemplary?*

C. 'Tis this: 1. That a Chriſtian muſt not content himſelf in doing what Chriſt commands, but muſt alſo diſpoſe his actions ſo as may moſt tend to Gods honour, which conſiſts in bringing in many Diſciples unto him, and which ought to be as precious to a Chriſtian as the ſalvation of his ſoul. Moſt contrary to which are the practices of thoſe which profeſſing Religion, commit thoſe things which even nature itſelf and ſober Heathen reaſon abhors (ſuch are circumventing of other men, rebellion, ſedition, and many times unclean ſins, not to be named, alſo) and ſo bring up an evil report upon Chriſtian Religion, defame it in the opinions of men. 2. That he ought to labour the converſion of others, (in charity to them) the extending not incloſing of Gods kingdom.

S. *This doctrin is clear, and therefore I will detain you no longer on this Section.*

What is the ſum of the next Section, which conſiſts of four verſes more, 17, 18, 19, 20?

Sect. III. *Chriſt did not abolish,*

C. It is in brief the atteſtation of two great Chriſtian truths.

S. *What is the firſt of them?*

C. That Chriſtianity is not contrary to the laws by which mankind had formerly been obliged, is not deſtructive of them; Chriſt now commands nothing that the natural or moral law had forbidden, and likewiſe forbids nothing that that had commanded: this is affirmed in three forms in this Section. Firſt, *ver.* 17. *He came not to deſtroy the Law and the Prophets, i.e.* the doctrin deſigned and taught by them; and it would be a very dangerous error, very noxious to practiſe, to think he did, *Think not*, &c. Secondly, *ver.* 18. he af-

firms with an aſſeveration, that the leaſt letter or *tittle of the Law* ſhall not be deſtroyed, *i. e.* loſe its obligingneſs (*till all be fulfilled*, we read; it is) * *till all things be done*, i. e. till the world be at an end, or (which is the ſame at the beginning of the Verſe, though in other words) *till Heaven and earth*, i. e. this preſent world, *paſs away*, or is diſſolved. Thirdly, *ver.* 19. He pronounces clearly, that he that affirms any the leaſt commandment of the Law to be now out-dated, (that not only breaks them himſelf, but teaches others that they are not obliged to keep them) he ſhall be called the *leaſt in the Kingdom of Heaven*, i. e. ſhall not be accounted a Chriſtian; for ſo the *Kingdom of Heaven* frequently ſignifies in the Scripture, and (to *be the leaſt in it*) is a phraſe that ſignifies being utterly excluded from it.

* ἕως ἂν πάντα γένηται.

S. *What is the ſecond thing?*

But perfect the Law, & ſet it higher.

C. That Chriſt hath perfected the Law, and ſet it higher then any the moſt ſtudied Doctor did think himſelf obliged by it formerly. And this is affirmed here alſo by two phraſes. Firſt, *ver.* 17. *I came not to deſtroy the Law, but to perfect it.* The Greek word which we render [**perfect*] is anſwerable to an Hebrew which ſignifies not only to † *perform*, but to * *perfect*, to *fill up*, as well as to *fulfil*; and ſo is rendred ſometimes by one, ſometimes by tother. And the Greek it ſelf is ſo uſed in like manner. When it refers to a word or a propheſie, then it is to *perform*, to *fulfil*. 2 Chron 36. 22. 1 Mac. 2. 55. In other caſes it is to *fill up*, to *compleat*, to *perfect*, Eccleſ. 33. 16. and 39. 12. and 2 Chron. 24. 10. And that it is ſo in this place, may appear by the ancient Greek Fathers, which expreſs it by two ſimilitudes. 1. Of a *veſſel* that had ſome water in it before, but now is filled up to the brim. 2. Of a *picture* that is firſt * drawn rudely, the limbs only and lineaments, with a coal or the like; but when the hand of the Painter comes to draw it in colours † to the life, then it is ſaid to be *filled up*. 2. That *except your righteouſneſs* i. e. Chriſtian actions and performances, *exceed the righteouſneſs of the Scribes and Phariſees*, i. e. go higher than that ſtricteſt ſect of the *Jews* and the Doctors among

* πληρῶσαι. כלה † πλήρωσις. * τελείωσις.

Proofs of that.

* σκιαγραφία. † ζωγράφησις.

among them thought themſelves obliged to, or taught others that they were obliged, they ſhall not paſs for Chriſtians here, or prove Saints hereafter. In which words ſure he doth not pitch on the name of *Scribes* and *Phariſees*, peculiarly as thoſe that were the greateſt evacuators of the law by their own hypocritical practiſes or falſe gloſſes in ſome particulars; but the *Phariſees* as the moſt exact ſect among the *Jews*, *Acts* 26. 5. and the *Scribes* as the Doctors of the law, and thoſe that both together as thoſe *that ſate in Moſes chair*, i. e. taught there truly (though they practiſed not [*they ſay, but do not*]) the doctrin of the *Moſaical* law in that manner as others were obliged to perform it, *Matth.* 23. 2. This ſame truth is alſo farther proved in the remainder of this Chapter, by induction of ſeveral particulars of the law, firſt barely ſet down by Chriſt, and then with Chriſts improvement added to them, in this form of ſpeech, *but I ſay unto you.* And though this be no new doctrin, but affirmed diſtinctly by moſt of the * ancient (eſpecially the Greek) writers, before S. *Auſtin*'s time, and thus far acknowledged by all parties, that Chriſt required more of his Diſciples, *i. e.* of Chriſtians now, than the *Jews* by any clear revelation had been convinced to be neceſſary before, (which is in effect as much as I ſhall deſire to have granted:) yet I have thought good to confirm it yet further to you, (becauſe it is the foundation of a great weighty ſuperſtructure) by two things; 1. by one other remarkable place of Scripture, 2. by ſome reaſons which the Fathers have given for the doing of it.

* Thus *Origen* againſt *Celſus*, l. 5. p. 259. ſaith of Chriſts laws, that they are κρείττονες καὶ θειότεραι, better and diviner than all former laws. *Juſtin Martyr.* πᾶς ὁ μὴ βίου ἀξίως τοῦ διδαχθέντος ζῇ, to live according to nature is the part of one that hath not yet believed. *Irenæus* lib. 4. c. 27. *Dominus naturalia legis non diſſolvit, ſed extendit, ſed & implevit*: Chriſt did not diſſolve thoſe parts of the law which were from the law of nature, but extended them, and alſo filled them up. Where to fill up is more than to extend, and in that notion is ſet oppoſite to Chriſts words of deſtroying the law, *Matth.* 5. So again, *ſed plenitudinem & extenſionem*, his law is the plenitude and extenſion of the former. Again, *Superextendi decreta, & augeri ſubjectionem*: The laws under Chriſt are extended above what they were, and our ſubjection increaſed. And again, *adimplentis, extendentis, dilatantis*, that Chriſt doth fill up, extend, and dilate the law: And that whole Chapter is wholly ſpent on that purpoſe, ſhewing abundantly what Chriſt meant by πληρῶσαι, not fulfilling; as that ſignifies in our ordinary phraſe, performing the former laws, (though

(though Chriſt did that alſo) but filling it up, encreaſing it, adding to it. So *Clemens Alex. Strom.* 3. hath a great deal of Chriſts renewing the law being grown old, ἡ οὐκ ἐᾷ συγχωρεῖσθαι, nor permitting thoſe things any longer which had been before permitted, but leading his Diſciples ἀπὸ τῆς φοβερωτέρας, from that preluſory life of nature to thoſe higher myſteries. So *Athenagoras*, in his embaſſie or meſſage to *Antoninus* and *Commodus*, oppoſes againſt all the precepts of the Lawyers and Philoſophers of all former ages, this one *dogma* or precept of Chriſt, ἀγαπᾶτε τοὺς ἐχθροὺς, love your enemies, challenging them all to compare with Chriſt in that one piece of Chriſtianity. So S. *Baſil* on the 115th Pſalm; As, ſaith he, the old law ſaith, Thou ſhalt not kill, ſo the Lord (Chriſt) πλείονα ἐχορήγησε νομοθετῶν, giving more perfect laws, Thou ſhalt not be angry, &c. So the Author of thoſe Conſtitutions which go under *Clemens Romanus*'s name, and are acknowledged to be very ancient, in his Sixth Book, *cap.* 23. *vid. loc.* So *Conſtantine* the Emperour, in *Zoſim. l.* 2. calls Chriſts Law, νέαν παιδεύσεως, the new diſcipline; *Macarius*, νόμον πνευματικὸν, a ſpiritual law, oppoſed to the natural, *hom.* 37. *pag.* 442. But moſt clearly S. *Chryſoſtom*, who calls the Sermon on the Mount, ἀκρότητα τῆς φιλοσοφίας, the top of Philoſophy, καὶ γὰρ ἐν καινῇ νόμοι μείζονες καὶ ἐνταῦθα πολλῷ μείζονες, in the New Teſtament, ſaith he, there are a many laws, and of many higher or greater matters. *Edit. Savil. T.* 3. *p.* 93. to which he applies that of Chriſt, *John* 15. 22. If I had not come, and ſpoken to them, they had had no ſin; whence 'tis clear that 'twas his opinion that ſome things were prohibited by Chriſts coming and ſpeaking, which he that practiſed before, either had no ſin, or was not in ſo great meaſure guilty of. So again, that Chriſts giving of laws was πλήρωσις καὶ ἐπίθεσις, a filling up and extending of the old, and that this was the reaſon why Chriſt made not with all the precepts of the Decalogue, becauſe, ſaith he, he reſolv'd ἐπὶ πᾶσαν αὔξησιν, to encreaſe all. Again, on *Matth. p.* 112. he ſaith, that it was now μείζονα ἀπολῦσαι χαρᾶς, a ſeaſon of greater precepts. So *T.* 3. *pag.* 91. ἃ τὰ αὐτὰ κεῖται παλαιοῖς καὶ ἡμῖν ζωγράμματα the antients and we have not the ſame goals propoſed to us: and ſo on, in a moſt clear place, fit to be intirely tranſcribed, or (inſtead of that) conſulted in the Father. So *Theophylact* compares *Chriſt* with the *Law*, as the ζωγράφου τέλεια, the painting to life, to the *Chiaroſcuro*, or drawing in black and white, or firſt lineaments, *pag.* 28. in *Luc.* and that Chriſt did not καθαιρεῖν σκιαγραφίαν, ἀλλὰ μᾶλλον ἀναπληροῦν, not deſtroy the firſt draught, but rather fill it up. So again, To love friends, ſaith he, ἁπλῶς ἴσῃ ἐστὶ καὶ ἀμφοῖν ἡ φιλία· τέλειον δὲ πάντως ἀγαπᾶν, but to love all is perfect, or an high degree of perfection. Again, that the Precepts of the law are ſuch as ἐν ἀρχῇ καὶ παιδίοις ἁρμόζει, are agreeable to ſucklings and children, which ἀνδράσιν ἀσχήμων, it will be a reproach to man not to have exceeded. So *Oecumenius*, *T.* 1. *p.* 286. ἃ τὰ αὐτὰ ἐν νέᾳ θέσει παθόμενα ἔφη οἱ πάλαι ἐν νόμῳ, we have not now the ſame precepts in the New which we had in the Old Teſtament: but καινὰ καὶ νέα παραγγέλματα καὶ φιλοσοφώτερα, new commands and more philoſophical, *i. e.* of deeper and higher importance for the regulating of mens lives. For, ſaith he, Killing was forbidden of old, Anger alſo is forbidden us; and ſo of Swearing, diſtinctly, ὡς δὲ πυνθάνῃ τί τοι, μὴ ὀμόσῃς ὅλως πυνθάνῃ. it was not then (univerſally) unlawful, but now after Chriſt it is; μὴ γὰρ ὅλως ὀμόσῃς, for Chriſt hath ſaid, But I ſay unto you, (ſwear not at all. The ſame is affirmed by S. *Baſil* in the fore-cited place, ὑπόμνια συγχωρεῖται, Swearing truly is permitted under the law; ἐν δὲ τῇ νῦν παιδεύσει παντελῶς ἀπαγορεύεται, but under the Goſpel it is univerſally forbidden, *i. e.* ſome kind of Oaths, which are there permitted, are here univerſally prohibited; as for example, Swearing by others beſide God. And ſo doth S. *Chryſoſtom* and *Theophilact* alſo. So among the Latines, *Tertullian*, lib. 3. *contra Marcion.* cap. 16. *Chriſti legem ſupplementa neceſſaria eſſe diſciplinæ Creatoris*, That Chriſts Law is an addition of neceſſary ſupplements to the Law of the Creator. Again, *lib. de patientia*: *Ampliandæ eſſe mandatis adjunctum legi adjuvamen Chriſtus perfecit patientiam*, Chriſt added his rules of Patience for an help to enlarge and fill up the Law; *quod ad juſtitiæ deſtinatæ*

ſatis-

retro defuiſſet, becauſe that had formerly been wanting to the Doctrine of righteouſneſs: *Nondum enim patientia in terris, quia nec fides*, for Patience was not as yet on the earth, becauſe Faith was not, *i. e.* Chriſtianity brought that high pitch into the World with it. And after a great deal more, he comforts the Law of *Moſes* for the loſs of its Ceremonies, *&c.* and tells it, that it hath found more in Chriſt than it loſt. So again, *ad Scap.* pag 91. *Itaque erit perfecta & propria bonitas noſtra*, This is a Goodneſs perfect and proper to us Chriſtians; *Amicos enim diligere omnium eſt, inimicos ſolorum Chriſtianorum*, 'Tis every Mans part to love Friends, only the Chriſtians to love Enemies. Again, 4. *cont. Marc.* pag. 524. (*Pamel. ed.*) *Chriſtus Dei creatoris præcepta ſupplendo & conſtruendo & auxit*, Chriſt preſerved and encreaſed the Laws of God the Creator, by filling them up. So again, *Lib. de Pudicitia*; *Legem ſiſtimus, ſolliciti in his quæ & nunc Novo Teſtamento intraducto etiam cumulatiore præcepto prohibentur; pro Non mœchaberis, Qui viderit, &c.* Some things in the New Teſtament are prohibited by an higher Precept; inſtead of [Thou ſhalt not commit Adultery] [He that looketh *&c.*] So S. *Jerome* on *Matth.* concerning Oaths; *Hoc quaſi parvulis conceſſum*, This was allowed before, or permitted to the Jews, as to little ones; *Evangelica autem veritas non recipit*, The Goſpel Truth doth not permit it. So S. *Auſtin*, *Tom.* 4. pag. 1169. *de Serm. in Monte.* lib. 1. Where having propoſed a double ſenſe of fulfilling the Law, he inſiſts only on the latter, *viz.* That Chriſt fulfilled the Law by adding *quod minus habet*, what was deficient, *& ſic perficiendo confirmaverit*, and ſo by perfecting confirmed it: *dum enim ſiunt quæ adduntur, multo magis ſunt illa, quæ permiſſa ſunt ad inchoationem*, For while thoſe things are done which are added, thoſe things are much more done which were permitted for their initial ſtate. Then upon that verſe, [unleſs your righteouſneſs exceed, *&c.*] he explains it thus, *Niſi non ſolum ea quæ inchoant homines impleveritis, ſed etiam iſta quæ à me adduntur, qui non venio ſolvere, ſed adimplere*, Unleſs you fulfil not only thoſe things which men perform in that initial ſtate, but alſo thoſe which are added by me, who came not to looſe but to fulfill, you ſhall not enter into the kingdom of Heaven. And again on that paſſage, [He that ſhall do and teach theſe leaſt Commandments, ſhall be called great] 'tis not, ſaith he, to be underſtood *ſecundum illa minima, ſed ſecundum ea quæ dicturus ſum*, according to thoſe leaſt things under the Law, but to the leaſt of thoſe Precepts which Chriſt meant to deliver them. *Quæ ſunt autem iſta?* And what are they? ſaith he, and anſwers, *ut abundet juſtitia*, that your righteouſneſs exceed, *&c.* Theſe few may ſuffice to give ſome ſight of the ſenſe of Antiquity in this point.

S. *What is that remarkable place of Scripture?*

C. In the firſt Epiſtle of St *John*, chap. 1. v. 5. prefaced and brought in with more magnificent ceremony than any one paſſage of Scripture. *That which was in the beginning, &c.* ver. 1. *That which we have ſeen and heard, &c.* ver. 3. and, *Theſe things write we*, ver. 4. *This then is the meſſage*, ver. 5. All which are remarkable characters ſet upon that which follows, ſhewing it to be the ſum of the whole Goſpel, or doctrin of Chriſt; and it is this, [*That God is light, and in him is no darkneſs at all,*] ver. 5. Which words ſo uſhered in, you will eaſily believe have ſomewhat more in them than at the firſt ſound, taken alone, they would ſeem to have,

have, and this ſure it is; that now under the Goſpel, Chriſt, this light, appears without any mixture of darkneſs. Light is the ſtate and doctrin of Chriſtianity; darkneſs, of ſin and imperfection, and ſuch as was before among *Jews* and *Heathens*, (which is referred to by the phraſe, *If we walk in darkneſs*, ver. 6. *i. e.* live like *Jews* or *Heathens*:) and therefore to be light without all mixture of darkneſs, is to be perfect without all mixture either of ſin or of imperfection; which you will not think fit to affirm of God, (or Chriſt under the Goſpel) in reſpect to himſelf; (for that were to conceive that he had not been ſo before) but in reſpect of his Law and Commandments, the rules of mens lives, that they had before ſome indulgence for ſome ſins, and where they had not ſo, yet that they had ſome mixture of imperfection, but now they have none; they had before ſome vacuities in them, which now are filled up by Chriſt.

S. *What reaſons do the Fathers give for this?*

Grounds of it.

C. Theſe eſpecially: Becauſe 1. Chriſt under the Goſpel gives either higher or plainer promiſes than he did before; the Promiſes of eternal life are now as clear as thoſe of a temporal *Canaan* had been before to the *Jews*. 2. Becauſe he gives more grace now to perform them than before he had done. The Law given by *Moſes* was a carnal law, *i. e.* weak, not accompanied with ſtrength to perform what it required; but the Goſpel of Chriſt is the *adminiſtration of the ſpirit*, i. e. a means to adminiſter the ſpirit to our hearts, to enable us to do what he commands us to do: and then, as the Father ſaid, *Lord, give me ſtrength to do what thou commandeſt, and command what thou liſteſt*; if ſo Chriſt ſtrengthens me, I am ſurely able to do all things, having that ſufficiency from God.

S. *If this be true, that* Chriſt *now requires more than under Nature or* Moſes *had been formerly required, at leaſt fully revealed to be required; how then is our Chriſtian* burthen lighter *then the Jewiſh formerly was? In theſe things it is heavier rather.*

Wherein the lightneſs of the Chriſtians burthen conſiſts.

C. It is made lighter by Chriſt in taking off that unpro-

unprofitable burthen of Ceremonies, that had nothing good in them, and yet were formerly laid on the Jews: lighter again in reſpect of the greater *Revelations*, and effuſion of *Grace*, now under Chriſt, than was allowed before, the encreaſing of which above the *proportion* of the *burthen*, is conſequently (in effect) the *leſſening* of the *burthen*. Which two things being ſuppoſed, the adding of theſe *Perfections* to the *Law*, (which are all of things gainful and profitable, and before (even by thoſe that either were not, or thought not themſelves obliged by them) acknowledged to be *more excellent* and more honourable, than the other) will not in any reaſon be counted the encreaſe of a burthen, (for no man will be thought oppreſſed by that he gains by) but the *gainful* yoke will be a *light* one, though it be a *yoke*, Mat. 11. 30. And 2. as long as he gives ſtrength, his *Commandments*, whatever they are, cannot be *grievous*.

S. *But ſure it were not difficult to find in the Old Teſtament, the ſame or* equivalent *commands to every of thoſe that follow here; how then can Chriſt be ſaid to have improved them?*

C. Some *glimmerings* perhaps of this *light* there were before, as *Goſpel* under the *Law*: but theſe either 1. not univerſally commanded to all under threat of eternal puniſhment, but only recommended to them that will do that which is beſt, and ſo *ſee good days*, &c. or 2. not ſo expreſly revealed to them as that they might know themſelves thus obliged. And yet if any will contend, and ſhew as univerſal plain obliging Precepts there as here, I ſhall be glad to ſee them, and not contend with him, ſo he will bring the Jews up to us, and not us down to the Jews; for that is the only danger, which I have all this while uſed all this diligence to prevent.

The glimmerings of this light in the Old Teſtament.

S. *One queſtion more I ſhall trouble you with in this matter, whether theſe ſuperadditions of Chriſt in the reſt of the chapter may not be reſolved to be only* Counſels of perfection, *which to do, is to do better, and not* Commands, *which not to do, is a ſin.*

C. The following ſuperadditions are all Commands, and not Counſels only; Chriſt delivering theſe now in the

Chriſts ſuperadditions are commands all.

the same manner as *Moses* did that other before; Christ in a Mount, as he in a Mount; his saying [*I say unto you*] a form of Command, as that phrase [*God spake these words and said*] a form of it, *Exodus* 20. and the breach of these new sayings threatned with judgment and hell fire, and imprisonment irreversible, and casting into hell, &c. in the ensuing words. All which signifie them sins which must be accounted for sadly by a Christian, and not only failings, or falling short of perfection.

S. *How many sorts of these new Commandments are there in this ensuing Chapter?*

Six sorts of them.

C. Six; 1. Concerning Killing, 2. Adultery, 3 Divorce, 4. Perjury, 5. Retaliation, 6. Loving of Neighbours. In each of which, Christ, to shew that he *came not to destroy, but to fill up*, or perfect, *the Law*, first rehearses the *old law*, and thereby confirms it, and then annexeth his *new law* to it.

Sect. IV.

S. *That we may with understanding proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these*, [Ye have heard that it was said by them of old time.]

The style of the old Commandments.

C. [*Ye have heard*] signifies you have been taught, and that out of the Word of God, or books of *Moses*: [*said by them of old time*] seems to be ill translated, and therefore is mended in the margents of our *Bibles* [*to them*] i. e. to the Jews your Ancestors. And that this is a denotation of the Law of the Decalogue given to them, *Exod.* 20. you will have little reason to doubt, if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three distinct Commandments of the Decalogue, *Thou shalt not kill*, *Thou shalt not commit adultery*, *Thou shalt not forswear thy self*, *or take Gods name in vain*, (as anon you shall see.) As for the other three, of *divorce*, of *retaliation*, of *loving neighbours*, and *hating enemies*, which have not that entire form or phrase prefixt, but some other different from it, they are not Commands of the Mosaical law, but Permissions or indulgences allowed the Jews, but now recalled, and denied Christians,

S. *The*

Sect. V. *Of Killing*

S. The first of these being the sixth of the law, I must first desire you to explain unto me, and tell me what was forbidden by it under the law.

C. The first and principal thing is the shedding of mans blood, by way of *killing*, or taking away his life, God only, who gave us life, having power to take it away again.

S. What then is to be thought of the Magistrates taking away the life of a capital offender? Is not that forbidden by that law?

C. God having sole power over the life of man, may without doubt take it away by what way he pleaseth, either immediately by himself, or by any man whom he appoints to execute his will. Thus you know might *Abraham* kill his Son, when God bad him; because though *Abraham* had not power over his sons life, yet God had: and this bidding *Abraham* kill him, is not any thing contrary to this law, which only forbids man to do it, but doth not forbid God. In the like manner, God having, *Gen.* 9. 6. commanded the *murtherers blood to be shed by man*, and thereby enstated the power of the sword on the Magistrate, (who, by whomsoever he should be supposed to be chosen to be Magistrate, by God, or the People, hath that power of the *Sword* given him immediately from God, the People having not singly this power over their own lives, and therefore not able to give it any other) not only permits him and makes it lawful for him thus to punish malefactors, but also commands and requires him so to do, as his *Minister to execute wrath*, Rom. 13. And so the word [*Thou*] in the Commandment must here be resolved to signifie the man of himself, without Power or Commission from God; which yet he that hath it must exercise justly, according to the laws of God and man, or else he breaks the Commandment also: this Commission being not given to him absolutely and arbitrarily to use as he list, but according to defined rules in the Scripture [*He that sheds mans blood*, &c.] (which was given not to the Jews, but to all the sons of *Noah*) and according to the laws of every nation, which being made by the supreme

Of the power of the sword.

Power

Power (who by the ordinance of God *bears the sword*, *Rom.* 13.4.) may afterwards be justly executed by such subordinate Magistrates as are *sent by him for the punishement of evil doers, and the praise of them that do well*, 1 Pet. 2. 14.

Of Self-murther.

S. *May not a man in any case kill himself?*

C. He may not, having no more power over his own life than any other mans; and how gainful soever death may seem to any, yet is he to submit to Gods Providence, and to wait, though it be in the most miserable, painful, wearisome life, till God please to give him manumission and deliverance out of it.

S. *What is to be said of* Sampson, *who killed so many by pulling away the pillars, and involved himself in the same destruction?*

In *Sampson.*

C. He was a judge in Israel; and such in those days (and particularly him) did God ordinarily move by his Spirit to do some extraordinary things: and it is to be imagined, that God incited him to do this; or if he did not, he were not to be excused in it.

S. *What is to be said of those that rather than they would offer to Idols in the Primitive Church, did kill themselves, and remain still upon record for* Martyrs?

In some Primitive Christians.

C. If the same could be affirmed of them which was conceived of *Sampson*, that God incited them to do this, they should by this be justified also: but having under the Gospel no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God, and fear that they should be polluted by Idols, was the cause of; and so though it might as a frailty be pardoned by Gods mercy in Christ, yet sure this *killing* themselves was not it that made them Martyrs, but that great Love of God, and resolving against idolatrous worship, which testified itself in that *killing* themselves for that cause. This it was that made them pass for Martyrs, and that other incident fault of theirs was not in that case thought so great, as to devest or rob them of that honour.

S. *What is meant by that which follows the mention*

of

of the old Commandment in this place, [Whoſoever ſhall kill, ſhall be in danger of judgment ?]

C. The word rendred [the *judgment*] ſignifies a Court of Judicature, or Aſſize of Judges, who ſate in the gates of every City, and had cognizance of all *greater cauſes*, Deut. 16. 18. and particularly of that of *Homicides*. Exod. 21. 12. Levit. 24. 17. Deut. 19. 11, 12. The number of theſe Judges was ordinarily twenty three: and ſo though it be not annext, *Exod.* 20. to that Commandment, yet from the body of the Moſaick Law, Chriſt concludes, that againſt *killing* the ſentence of death by the ſword (for that was the puniſhment peculiar to that Court) was to be expected. The puniſhment of Murther.

S. But was nothing elſe forbidden in the Law by that Commandment but killing ?

C. That was the prime eſpecial matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may poſſibly endanger his life. 3. Entring into, or accepting, or offering of *Duels*, wherein I may kill, or be killed, in which caſe, which ſoever it prove, I am guilty of Murther. Nay, if by the equality of fortune both come ſafely off, yet the voluntary putting my ſelf on that hazard, is guilt enough for a whole ages repentance and humiliation; to conſider what had become of me, if without repentance I had thus ſain a murtherer of my ſelf and my fellow-Chriſtian alſo. Of Duels.

S. May no injury or affront be accounted ſufficient to provoke me to offer (or challenge to) a Duel ?

C. None imaginable: for that injury, whatever it is, if it be a real one, of a conſiderable nature, will be capable of legal ſatisfaction, and that muſt content me; private revenge being wholly prohibited by Chriſt. Or if it be ſuch that the Law allows no ſatisfaction for, that is an argument that it is light and unconſiderable; and then ſure the life of another man, and the danger of my own, will be an unproportionable ſatisfaction for it. The utter unlawfulneſs thereof.

S *Well,*

S. *Well, but if another send me a challenge, may not I accept of it? especially when I shall be defamed for a coward if I do not?*

C. Certainly I may not; the Law against *killing* restrains me. And for that excuse of Honour, 1. It is most unreasonable that the *Obedience* to God's commands should be an infamous thing. And then 2. if so impious a custom hath prevailed, I must yet resolve to part with Reputation, or any thing, rather than with my *Obedience* to God. Nay 3. you may observe that there are two sorts of Cowardice, much differing the one from another; the one proceeding from fear of being beaten or killed, the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it as he hath either of good Nature or Religion; and that will restrain *Duels* as much as the other. And might this but pass, as sure it deserves, for an honourable and creditable thing, the fear of the other kind of discredit would work little upon us. For the world is now generally grown so wise, that a man may without any dishonor fear being killed or hurt; and even to run away from such dangers, being very imminent, is creditable enough. The unluckiness of it is, that the other honest kind of fear, that of hurting or killing another, is become the only infamous thing, the only cowardice that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his reputation shall venture to disobey God, is sure the greatest Coward in the world; he is more fearful of disgrace and ignominy in this world, than any pious man is of violating the laws of natural reason, of offending God, or of incurring the flames of eternal Hell.

S. *But what am I to do in case a challenge be sent or offered to me?*

C. I am, first, in Conscience toward God, to deny it, whatever the consequents may be: secondly, to offer a full Satisfaction for any either real or supposed injury done by me, which hath first provoked the challenger: thirdly,

thirdly, as prudently as I can, to ſignifie (and by my actions teſtifie the truth of that) that it is not the fear of dying, but of killing, not cowardize, but duty, which reſtrains me from this forbidden way of ſatisfying his deſire.

S. *But what if all this will not ſatisfie him, but he will ſtill thirſt my blood, and accept of no other ſatisfaction, but aſſault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?*

C. The utmoſt that in this extreme caſe can be lawful, I ſhall define to you by ſetting before you an example which I have met with. Two perſons of Quality meeting in a publick place, the one paſſed an *affront* upon the other; the other bare it patiently in that Preſence, but after ſent him a Challenge: he ſent him a meek return of acknowledgment of his fault, and readineſs to give him any other ſatisfaction that ſhould be thought on to wipe off the injury: the other will not accept any other: he keeps his Chamber, and for a long time uſeth all care not to meet him in any place which would be ſeaſonable for fighting, and ſtill offers tender of ſatisfaction. At length it falls out that they meet in a place where this could not be avoided. The Challenger ſets upon him: the other draws in his own defence, wounds him lightly; having done ſo, deſires again that this may end the quarrel, or offers any other ſatisfaction: the Challenger will not conſent, aſſaults again, is killed; and ſo the *Tragedy* concluded with the loſs of the chief *Actors* life. That the ſurviver did any thing (except the firſt *affront*) unlawful in all this (all circumſtances conſidered) I cannot affirm; no man being bound to ſpare that other mans life which he cannot ſpare without parting with his own. I conceive this may ſatisfie the utmoſt of your ſcruples in this matter, if I tell you, that this caſe taken with all the circumſtances is the only one I can give you wherein one of the two *Duellers* may be innocent. And you will be apt to deceive your ſelf, if you ſeek to find out other caſes, and think to juſtifie them by this.

The utmoſt I can be lawful in this matter.

S. *But is there nothing elſe reducible to the prohibition of murther?*

Oppreſſion. C. Yes, fourthly, *Oppreſſion* of the poor, and not giving relief to thoſe that are in extreme diſtreſs, according to that of the ſon of *Sirach*, *The poor mans bread* (either that which he hath, or that which in extreme want he craves of thee) *is his life, and he that deprives him of it is a murtherer.* Fifthly, the beginnings of this ſin in the heart, not yet breaking forth into action, as *malice, hatred*, meditating of *revenge*, wiſhing miſchief, curſing, &c. All theſe are reducible to this Commandment, as it was given in the Law.

S. *Is there yet any thing elſe thus reducible?*

Of War. C. One thing more there is and that is *War*, the conſideration of which is full of great difficulties. For though all unjuſt War be ſimply forbidden under the ſixth Command of the Law, and it be evident enough that ſome wars are unjuſt, as that of Subjects ſeditiouſly raiſed againſt the Supreme power in any State, that of one Prince or Nation invading another for the enlarging of their Dominion or Territories, &c. and though indeed there be but few wars but ſin againſt this Commandment, and in thoſe few that do not, yet there be many actors in them, Auxiliaries, ſtipendiaries, &c. which have no lawful call to take part in that trade of killing men, (for ſo only have they that do it in obedience to their lawful Magiſtrate:) yet ſtill it is apparent that ſome war is lawful; as that which hath had Gods expreſs command, and that which is for the repreſſing of Seditions and Rebellions, and betwixt Nation and Nation, for the juſt defence of themſelves, and the repelling of violence. But this laſt head of wars being that wherein the greateſt difficulties lie, will not be ſo proper for this place as for another which we ſhall meet with, that of *not reſiſting of evil*, ver. 39. And therefore to that place we ſhall refer it; as alſo that of Private war, or fighting in caſe of aſſault.

Some lawful.

S. *I ſhall then count off that debt, and not require payment till that time cometh, but proceed to demand,*

What Chriſt hath added to this letter of the Moſaick *Law thus explained?*

Of ceaſſleſs or immoderate anger.

C. It is clearly anſwered in theſe words, [*But I ſay unto*

unto you, that whoſoever is angry with his brother without a cauſe, &c.] to the end of that verſe. Wherein there be three things forbidden by Chriſt. Firſt, Cauſeleſs or immoderate anger, going no farther than the Breaſt. Secondly, the breaking out of this anger into the tongue, but ſomewhat moderately: [*Whoſoever ſhall ſay,* Racha.] Thirdly, a more violent raiſing or aſſaulting him with that ſword of the tongue that anger hath unſheathed: [*Whoſoever ſhall ſay, Thou Fool.*]

S. *What do you mean by the firſt of theſe?*

C. That Anger which is either without any, or upon light cauſe, or, being upon any the juſteſt and weightieſt cauſe, exceeds the degree and proportion due to it, and this again in either kind aggravated by the duration and continuance of it. And the Greek word here uſed is a denotation of every of theſe. In the Breaſt.

S. *For the underſtanding of this, I deſire firſt to know, whether any* anger *be juſt or no in reſpect of the cauſe; and if ſo, what.*

C. Saint *Pauls* advice of being *angry and not ſinning*, though it refer there peculiarly to the not continuing or laſting of wrath, [*Let not the Sun go down on thy wrath*] doth yet imply, that ſome wrath may be lawful in reſpect of the cauſe; for otherwiſe the Non-continuance of it would not juſtifie it from ſin. The moſt juſtifiable cauſes of Anger are, 1. When it proceeds from ſorrow that God is provoked; anger conceived for Gods ſake, *Mark* 3. 5. without reflection on our ſelves. 2. When it is conceived for vertues ſake, to ſee that neglected, deſpiſed, and the rules of it violated. 3. When for other mens ſake; ſtill without reflection on our ſelves or any intereſt of ours. And each of theſe not in light trivial matters neither, but in matters of weight: and ſo the cauſeleſs anger is that which ariſes upon ſlight, or no cauſes, or thoſe wherein our own intereſts are concerned: which though they may be cauſes, are not juſtifiable cauſes of anger in us. Cauſes of anger.

S. *Having this direction from you to underſtand cauſeleſs* anger, *I ſhall eaſily anſwer my ſelf for the other*

Immoderate. *two circumſtances which make it fit for Chriſt to prohibite it: As firſt, When it is immoderate and exceeds the degree and proportion due to it, which I confeſs may be*

Laſting anger. *done even when the cauſe is juſt; and ſecondly, When it continues beyond the length of a tranſient paſſion; when, as the Apoſtle ſaith, the* Sun *is permitted to* go down upon our wrath. *But I pray, what is meant by that phraſe which is by Chriſt here repeated and again applied to this cauſeleſs* anger, *as before to killing,* [ſhall

In danger of judgment. be in danger of the judgment?] *Sure it is not that he think it fit that every Chriſtian that thus offends ſhould by the Magiſtrate be put to death, as even now you interpreted thoſe words.*

C. The meaning is, that the wrathful man in another world ſhall be ſubject to puniſhment as the murtherer is here: *i. e.* that wrathfulneſs being ſo contrary to that meekneſs, patience, humility, required now by

Prov. 21.24. Chriſt, and being as *Solomon* intimates, an effect of pride and haughtineſs, is to be accounted of as an unchriſtian ſin; which unleſs it be mortified here by the grace of Chriſt, will coſt us dear in another world; though not ſo dear as the ſecond and third mentioned in this verſe. The puniſhment of that Court of Judicature being the ſword, or beheading; which, though it be heavy enough, is not yet ſo great as the two other which are after named.

S. This of cauſleſs anger *being thus clearly forbidden by Chriſt, and yet that that even good Chriſtians are ſo ſubject to fall into; what means will you direct me to, to mortifie or ſubdue it?*

Means to ſubdue anger. *C.* Firſt, a Conviction of the danger and ſin of it; not flattering our ſelves that either it is no ſin, or ſuch as with our ordinary frailties ſhall have its pardon of courſe. But 1. ſuch as lieth here under a heavy penalty particularly denounced againſt it by Chriſt. And 2. that which is moſt directly oppoſite to thoſe graces of humility, meekneſs, patience, peaceableneſs, bearing with one another, and forgiving one another, &c. which is required moſt ſtrictly by Chriſt of his Diſciples, *i. e.* of all Chriſtian followers of him. Secondly, a conſide-

ration

ration of the unreaſonableneſs of that ſin, which is, 1. very unjuſt, being cauſleſs or immoderate; 2. very much againſt what I would have done to me either by my brother, (it being a very painful, uneaſie thing to be under anothers wrath, eſpecially when ill words or blows are joyned with it, and that which no body would be under, if he could help it) or by God himſelf (whom I ſo oft diſpleaſe, and would be ſorry if he ſhould be wroth with me, even when juſtly he might.) Thirdly, the labouring againſt that bitter root of pride in my heart, of which this is ſo neceſſary and infallible an attendant. Fourthly, the reflection upon my ſelf, if it were poſſible in time of that paſſion, or elſe immediately after, when I come to my ſelf again out of that drunkenneſs of ſoul, and conſidering how ill-favored a hateful thing it is; how like a Tiger, a Bear, or any the furiouſeſt Beaſt, rather than man it makes him; what a deforming of me it is, putting me out of all that poſture of civility that in time of ſobriety I chuſe to appear in; yea, and what a painful agony it was when I was under it. Fifthly, the conſidering how at ſuch time we are out of our own power, and ſo apt to fall into thoſe oaths, acts of fury, indiſcretions, revealing of ſecrets, diſadvantageous expreſſions, &c. in a few ſuch minutes, which a whole age of repentance will not repair again. Sixthly, a ſober vow or reſolution never to permit my ſelf to fall into ſo inconvenient and dangerous a ſin; that when I find it a coming upon me, I may reſtrain it by remembring that this was it that I thought fit to vow againſt. Seventhly, a watching over my ſelf continually, that I be not taken unawares. Eighthly, abſtaining carefully from the leaſt indulgence to any beginnings of it; it being eaſier to keep from any firſt degree of it, than yielding to that, to reſtrain the farther and higher degrees. Ninthly, avoiding temptations and provocations as much as I can, and ſo the company of thoſe who are ſubject to that ſin, or the employments and converſations which incline me to it. Tenthly, labouring with God in prayer for grace to mortifie this in me. Eleventhly, diverting (in time of temp-

tation) with some particular repeated ejaculations to God to suppress at that time any such exorbitant affection in me. Many other conducible means you will be able to suggest to your self.

S. *What is the second thing here forbidden?*

In the tongue, saying, *Racha.* † Thus *Minerva* in *Homer* [illegible] when she forbids *Achilles* striking *Agamemnon* (Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί) gives him leave to reproach him, and give him contumelious words: Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον. Which shews the pitch of Christs divine Precepts here, above that of the Heathen Goddess.

C. *Saying to his Brother,* Racha,] *i. e.* when anger breaks into † contumelious speeches; such are the calling him empty, despicable, witless fellow; for the word *Racha* is an Hebrew word, and signifies *vain* or *empty.* This, though not the highest kind of contumely, is yet greater than the former, and therefore is here expressed by the punishment apportioned to it, greater than the former, as much as stoning is a sorer death than beheading; for that is the meaning of [*he shall be in danger of the councel:*] the Councel signifying the *Sanhedrin,* or the supreme and great Senate, where the ordinary punishment was stoning. And so the meaning is, this is a greater sin, and so to expect a greater punishment than the former.

S. *What is the third thing forbidden here?*

Thou fool.

C. *Saying, Thou fool,*] *i. e.* when wrath breaks out into most virulent railings, all sorts of which are here intimated by this one word; and this being a greater sin or aggravation of causless anger than the former, is here described by the third kind of punishment: Which though it were not in any legal Court of Judicature, was yet well enough known among the Jews; not under the name of *Hell fire,* (as we render it by a mistake, because those torments in *Hell* are in other places described by these) but of the *valley* of *Hinnom.* The meaning of which is this, Without the City of Jerusalem, in the *valley* of *Hinnom,* there was a place where the Jews sometime, in imitation of the *Phœnicians,* used a most cruel, barbarous kind of rites, burnt children alive, putting them in hollow brazen vessels and so by little and little scalding them to death; where because the children could not chuse but howl hideously, they had *Timbrels* perpe-

Hell fire.

בני הנם

perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying *Timbrels*) and is deſcribed by the Prophets of the Old Teſtament. This puniſhment taking denomination from the place, that *valley* of *Hinnom*, is called here in Greek by a word little differing in ſound from the Hebrew, and that word in the New Teſtament, and ordinarily in ſacred Writers, Greek and Latin, yea in the ancient * Hebrew writings, is ſet to ſignifie *Hell fire*, becauſe this was the beſt image or expreſſion of thoſe *torments* conceived there, that their knowledg or experience could repreſent to them. And ſo is here fitly made uſe of to expreſs the greateſt ſin in this kind, by the greateſt puniſhment that they could underſtand. For indeed above the Sword and Stoning, there was no puniſhment in uſe in the Jewiſh Courts of Judicature, (the burning among them being not that which is in uſe among us ſometimes, of *burning alive*, but the thruſting of an *Iron red hot* into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſin, our Saviour thinks fit to uſe that mention of the puniſhments in the *valley* of *Hinnom*.

חפיח Iſa. 30. 33.

γέεννα.

גיהנם

S. *You have by this plenteous diſcourſe on this word prevented my doubt, which would have been whether the laſt only of theſe ſins, and not the two former, make a Chriſtian liable to Hell fire: for now I perceive the thing meant by that word is that torture in the valley of* Hinnom. *And that uſed to expreſs a third greater degree of puniſhment in another world anſwerable to that third degree of ſin, and that nothing elſe is to be collected from it.*

I ſhall only trouble you with one ſcruple in this matter, and that is, whether all kind of calling Racha *or* Fool, *i. e. all contumelious ſpeaking, of a greater or leſſer degree, be ſuch a ſin, puniſhable in a Chriſtian in another world.*

Of contumelious ſpeaking.

C. I ſhall anſwer you, 1. By interpoſing one *Caution* obſervable in theſe words: It is not all uſing of thoſe or the like words which here is ſet down under that ſad Character but that which is the effect and improvement of cauſleſs immoderate anger; for you ſee they are here ſet as higher degrees of that. And therefore ſecondly,

those speeches that proceed from any thing else, particularly when they are spoken by those to whom the *Office* and duty of Chastising others belongs, as Masters, Teachers, Superiors, in any kind, (nay, perhaps Equals too, who in Charity are obliged to reprove their Neighbour, and *not to suffer sin on him*) and by them are first done to that purpose that they may by these Goads wake them out of a lethargy of sin; and again, secondly, are done seasonably, so as they are in prudence most likely to work a good effect; and thirdly, upon great and weighty causes; and fourthly, without seeking any thing to themselves, either the venting of inordinate Passion, or the ambition and vanity of seeming severer than others, or so much better than those whom they thus reproach; these all this while are not subject to this censure or danger. And of this nature you may see in the New Testament these severals, Jam. 2. 20. *O vain man, i. e.* literally, *Racha*: Matth. 23. 17. *Ye fools and blind*, spoken by Christ; and again, Vers. 19 and Luke 24. 25 *Ye fools*, &c. and Gal. 3. 1. *O foolish Galatians*; and Vers. 3. *Are ye so foolish?* Which is directly the other expression [*Thou fool*] which now you will see and discern easily (if you consider the affection of the Speakers) to be out of Love, not causeless inordinate Passion, and so not liable to the censure in this Text. But then thirdly, there is little doubt but that all Detraction, Censoriousness, Back-biting, Whispering, (that so ordinary entertainment of the world to busie our selves when we meet together, in speaking all the evil we know, or perhaps know not, of other men) is a very great sin here condemned by our Saviour, and upon his Advertisement timely to be turned out of our Communication, as being most constantly against the Rule *of doing as I would be done to*; no man living being pleased to be so used as the *Detractor* useth others.

S. *I beseech God to lay this to my heart, that by his assistance I may be enabled to suppress and mortifie this inordinate passion, that my nature hath such inclinations unto; to that end to plant that Meekness, and Patience, and Humility, and Charity in my heart, that may turn*

a

out this unruly creature; to arm me with that continual vigilance over my ſelf, that it may not ſteal upon me unawares; but eſpecially to give me that power over my tongue that I may not fall into that greater condemnation.

But I ſee you have not yet done with this Theme; for before our Saviour proceeds to any other Commandment, I perceive he buildeth ſomewhat elſe on this foundation in the four next verſes, [Therefore if thou bring thy gift to the Altar, &c.] *Be pleaſed then to tell me,* 1. *how that belongs to this matter; and* 2. *what is the duty there preſcribed?*

C. For the dependence of that on the former, or how it belongs to it, you will eaſily diſcern, if you remember that old ſaying, *That* * *Repentance is the only plank to reſcue him that is caſt away in the ſhipwrack.* Our Saviour had mentioned the danger of raſh anger and contumelies, &c. And becauſe through human infirmity he ſuppoſes it poſſible that Diſciples or Chriſtians may thus miſcarry, he therefore adds the neceſſity of immediate Repentance and Satisfaction after it.

* *Tertullian. unica eſt poſt naufragium tabula.* Tert

S. What is the duty there preſcribed?

C. It is this. 1. Being *reconciled* with the Brother, Verſ. 24. and *agreeing with the adverſary*, Verſ. 25. *i. e.* uſing all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] ſignifies not here [*to be pacified towards him*] for he is not here ſuppoſed to have *injured* thee, for if he had, the anger would not be cauſleſs: but [*to pacifie him*] to regain his favour, (and thus the word is uſed in the Scripture-dialect in other places) confeſſing my raſh anger and intemperate language, and offering any way of ſatisfaction, that he may be moved to forgive me, and be reconciled to me; which till he do, I am his *Debtor*, in his danger to attach me, as it were, to bring *me before the Judg*, and he to *deliver me to the Baily or Sergeant*, and he to *caſt me into priſon* &c. *i. e.* This ſin of mine unretracted by Repentance will lie very heavy upon my ſcore; and without Satisfaction to the injured perſon, will not be capable of mercy or pardon from Chriſt: Which danger is ſet to enforce the duty. The ſecond part of the duty is, that

Of Reconciliation.

καταλλαγηθι.

that the making this our *Peace* is to be preferred before many other things, which pass for more specious works among us; as particularly before voluntary Oblations, which are here meant by the *gift brought to the Altar*, such as those of which the Law is given, *Levit.* 1. 2. Not that the performance of this duty is to be preferred (being a duty to my Neighbour) before Piety, or the duties of true Religion toward God; but before the observation of outward worship, sacrifices, oblations, &c. *Mercy before sacrifice*, Matth. 9 23. and 12. 7. And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our *Prayer*, expreſt 1 *Tim.* 2. 8. by [*lifting up of holy and clean hands*] must be *without wrath*; or else (like the *Fast*, Isai. 58. 4. [*Ye fast for strife and for debate*] and the *long prayers*, Isai. 1. [when the *hands were full of blood*]) it will be but a *vain oblation* in Gods account, like *Cain's*, when he resolved to kill his Brother.

S. *Is there any thing else you will commend to me out of these words before we part with them?*

On the time of calling ourselves to account for trespasses.

C. Yes, 1. That the time immediate before the performing of any holy duty, of Prayer, of Oblation, of Fasting, of receiving the Sacrament, &c. is the fittest and propereſt time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men, [*If thou bring thy gift, and there remembrest*, Ver. 23.] That, it seems, is a season of remembring. 2. That though the not having made my *peace* with those whom I have offended make me unfit for any such Christian performance, (and so require me to defer that till this be done) yet can it not give me any excuse to leave that Christian performance undone, but rather hasten my performance of the other, that I may perform this also. He that is not yet reconciled, must not carry away his *gift*, but *leave it at the Altar*, Vers. 24. and *go and be reconciled*, and then *come back and offer his gift*. He that is not in Charity (or the like) and so unfit to receive the Sacrament, must not think it fit or lawful for him to omit or neglect that *Receiving*, on that pretence, (or if he do, it will be a double guilt) but must hasten to recover

recover himſelf to ſuch a Capacity, that he may with *clean hands* and *heart* thus come to Gods Table, whenſoever he is thus called to it. 3. That a *Penitent* reconciled ſinner may have as good confidence in his approaches to God, as any, [*Then come*, Verſe 24.] 4. That the putting off or deferring of ſuch buſineſſes as theſe (of *Reconciliation*, *Satisfaction*, &c.) firſt, is very dangerous; and ſecondly, the danger of it paſt reverſing, when it cometh upon us. And 5. that there is no way to prevent this, but in time of life and health, quickly, inſtantly to do it, the next hour may poſſibly be too late. *Agree quickly whilſt thou art in the way*, Verſe 25. 6. That the puniſhment that expects ſuch ſinners is endleſs, indeterminable: the [*till thou haſt paid*] Ver. 26. is not a limitation of time, after which thou ſhalt come out, (any more then [*ſhe had no children till ſhe died*] is a mark or intimation of her having children after death) but a propoſal of a ſad payment which would never be finiſhed and diſcharged, the paying of it would be a doing for ever.

S. *I thank you for theſe ſupernumerary Meditations. I hope they ſhall not be caſt away upon me.*

I ſhall detain you no longer here, but call upon you to proceed to the next Period, which I ſee to begin in like manner with a Commandment of the old Law, Thou ſhalt not commit Adultery; *and the ſame Introduction to it which was to the former*, [Ye have heard that it was ſaid by them of old time] *which, by what I before learnt of you, I conclude ſhould be* [to them of old time] *or to the ancient Jews*, Exod. 20. 14. *I ſhall propoſe no more ſcruples in this matter, but only crave your Directions for the main, what you conceive forbidden here in that old Commandment?*

Sect. VI. *Of Adultery.*

The ſeveral forbidden under that head.

C. As in the former, God by *Moſes* reſtrained all the accurſed iſſues of * one kind of ſenſuality, that of *anger*; ſo in this place of the † other, this of *luſt*. And naming the chief breach of this kind, that of *Adultery*, *i. e.* lying carnally with a married woman, he forbids alſo all other acts of uncleanneſs which are not conjugal. Thus have ſome of the Jews themſelves interpreted the word

* Συμὸς.
† ἐπιθυμία.

μοιχεία, πορνεία.

word which is used in the Decalogue, and so in the Scripture and good Authors, and in common use, *Adultery* and *Fornication* are taken promiscuously to signifie all manner of uncleanness, of what kind, or in what manner soever committed: Of which though some kinds seem to have been permitted the Jews, yet this Permission is not to be conceived to extend any farther then the benefit of legal impunity, (not that they were lawful or without turpitude.) And that some other kinds of them which tended not to the multiplying of that people (as *Polygamy* did) were by their Law severely punished, you shall see *Deut.* 22. but more severely by God himself, *Num.* 25. So that under the letter of that old Commandment are contained not only the known sins of *Adultery* and *fornication*, but all other kinds of filthiness, mentioned *Rom.* 1. 24, 26, 27, 29. where there are four words that seem to contain all sorts of it under them; [a] *Fornication*, [b] *Villany*, [c] *Immoderate desire*, [d] *Naughtiness*: and so again, 2 Cor. 12. 21. *Uncleanness fornication, lasciviousness*; and Gal. 5. 19. *Adultery, fornication, uncleanness, lasciviousness*, and *idolatry*. Which last word in that and other places seems a word meant on purpose to contain all such kind of unclean sins under it, because they were so ordinary in the idolatrous mysteries of the Heathens; most of the rites and secrets of their Religion being the practice of these filthy sins. So *Eph.* 4. 19. and 5. 3. In both which places, as also before, *Rom.* 1. 29. and *Col.* 3. 5. the word there rendred * *Covetousness* in the three latter, and *greediness* in the first, signifies that irregular desire, and so those Heathenish sins which (here also *Col.* 3. 5.) are called † *Idolatry*. I would not give you any more particular account of these sins, which are *not to be named*, but desire God to fortifie you with all care and vigilance against them, grounded in a sense and hatred and detestation of them, as of the greatest reproach to your nature, grievance to the Spirit of God, defamation of Christianity, (wherever they are to be found) and as sins of such a nature, that as they have had the fiercest of Gods judgments revealed against them. (many

[a] πορνεία, [b] πονηρία. [c] πλεονεξία. [d] κακία.

* πλεονεξία.

† See Tract of Idolatry

(many Cities and Nations remarkably deſtroyed for them) ſo when they are once in any kind indulged to, they are apt to break out into all baſeneſs and vileneſs, and are therefore called by Saint *Peter*, *abominable idolatry*, 1 Pet. 3. 3.

S. *The good Lord of all purity, by the power of his ſanctifying grace, preſerve me from all ſuch taints, to be a Temple of the Holy Ghoſt. But what elſe is reducible to this Commandment of the Law?*

C. 1. All deſires of theſe ſins conſented to, although they break not out into act. 2. All moroſe thoughts, *i. e.* delaying, dwelling or inſiſting on ſuch thoughts, phanſying of ſuch unclean matters with delectation. 3. The feeding my luſt with luxurious diet, inflaming wines, &c. or other ſuch fewel and accentives of it, &c. Reducible to it.

S. *What now hath Chriſt added to this old prohibition?*

C. You have it in theſe words: That *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.* Of looking on a woman to luſt.

S. *What is the meaning of that?*

C. That he that ſo *looks*, &c. Firſt, ſignifies his * heart to be adulterous, though himſelf be not, through want of opportunity, &c. Secondly, that he ſhall by Chriſt be cenſurable as the adulterer under the Law. * *Adulteros mens eſt. — Intus adulter erit*, Ovid.

S. *But what is the full importance of* looking on a woman to luſt?

C. It is not only [*to look to that end that I may luſt*] (as ſome are willing to interpret here, by this means making *looking* to be ſinful only in order to that end, (that *luſting*) without deſigning of which they conceive the *looking* it ſelf will be no fault) but either [to look ſo long till I luſt] or elſe [to ſatisfie my luſt (though not with the yielding to the corporal pollution, yet) ſo far as to feed my eye, to gaze, to dwell on the beauty of other women.] As in the Law the faſtning the eyes on an Idol, conſidering the beauty of it, is, ſaith *Maimonides*, forbidden *Levit.* 19. 4. and not only the worſhip of it. I ſhall give it you in the language of the Fathers who have

have thus interpreted it. * *He that ſtands and looks earneſtly*; Theoph. *He that makes it a buſineſs to look earneſtly upon gallant bodies and beautiful faces, that hunts after them, and feeds his mind with the ſpectacle, that nails his eyes to handſome faces*; *Saint* Chryſ. And again, *Not he that deſires that he may commit folly, but looks that he may deſire.* And again, *God hath given thee eyes, that ſeeing the creature, thou maiſt glorifie him and admire him.* And the uſe or employing them any other ways then thus, is an abuſe. An example of this we have in the two wicked elders, *Suſan.* ver. 32. who being denied the farther enjoying of their luſts, command to *uncover her face*, that they may be *filled with her beauty.* And there is mention of the like in another Apocryphal Author, 1 *Eſdr.* 4. 19. *gape*, and even *with open mouth fix their eyes faſt on her*; and *Eccluſ* 9. 5, *and* 8. *Gaze not on a maid*, the Greek reads it, * *look not on her*, as if thou wert a *learning her, leſt thou be enſnared by her complexion*, or colour, or beauty in her cheeks; for ſo I ſuppoſe the † right reading imports. So again, *Eccluſ*, 41. 21, 22. *gazing upon* (the Greek ſignifies [a] *contemplating*) *another mans wife*, and a *curious earneſt beholding his maid*; for to the word there rendred [being [b] *overbuſie with her*] ſeems rather to ſignifie, and is uſed by the Fathers to expreſs the very thing we now ſpeak of: and ſo it is 1 *Tim.* 5. 13. and *Eccluſ* 42. 12. [c] *Look not earneſtly on any man for beauty.* As therefore there was an [d] *immoderation* and fault in anger, ſo in looking. *If* (ſaith *Chryſoſtom*) *thou wilt look and be delighted, look upon thine own wife, and love her continually*; *but if thou looke ſt after* [e] *other beauties, thou doſt both wrong her* (*letting thy eyes rove otherwhere*) *and thou wrongeſt her whom thou looke ſt on, meddling with her illegally: for thou toucheſt her not with thy hand, yet with thy eyes thou doeſt.* To this S. *Peter* refers 2 *Pet.* 2. 14. *Eyes full of adultery*; there being an adulterous look as well as an adulterous embrace; the former forbidden by Chriſt as well as the latter by *Moſes*.

* ὁ βλέπων, or, as *Chryſoſtom* reads it, ὁ ἐμβλέπων γυναῖκα.

* μὴ κατάμαθε. † ἐμπίπτουσι not ὑπομένουσι.

[a] κατενόησε [b] περιεργία. [c] ἐρωτικοῖς ὀφθαλμοῖς ὁρᾶν, καὶ τὸ κάλλος περιεργάσασθαι. *Nyſſen. Baſil. Chryſ.* βʹ of one that was in love with her father, & do ſt not let it be known, of whom he ſaith ὅπως φυλάξῃς ἰδιαλαμπτοῦσαν τὴν ἐρωτα, *ſhe bedded her love in her heart, it being very dangerous to let it out*; the very thing which is called the committing adultery in the heart.

[d] ἐπιτ. [e] ἀλλοτρίους κάλλεσι. *Eccl.* 9. 8. ſo v. 9. μετὰ ὑπανδρείας γυναικὸς μὴ κατάκεισο καὶ μὴ συμπέσῃς αὐτῇ, *Sit not at all with a woman that hath an husband.*

S. *I had not thought this prohibition of* Christ *had been so severe, but seeing it is the opinion of the ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yielding to satisfie that with unlawful objects, (the beauty of any but our own wives) and the stirring up of fire within (which is apt to be kindled by that means) is here forbidden, I shall no longer doubt of it, but resolve (and with* Job *make a Covenant with my eyes) that I will not behold a maid, i.e. please my self with the contemplation of her beauty; much less indulge my self the liberty of any farther degrees of this kind, any of those dalliances that are so ordinary among men or women, and are either effects of lust already inflamed, or else provokers and inflamers of it: and the Lord give me grace to make good this resolution. But then if it be a fault thus to behold, will it not be so also in the woman that is thus beheld, (as the patient in adultery sins as well as the agent) especially if she take as great pleasure in that, and deck and set her self out to that end that she may be thus lookt on?*

C. St. *Chrysostom* answers that Question also, That it is a great fault, and a kind of Adultery in that woman that thus not only exposes and prostitutes her self to the eyes of men, but *so dresses and sets her self out and calls to her the eyes of all men; if she strike not, wound not others, she shall yet be punished for she hath mixt the potion, prepared the poison, though she hath not given the cup to drink; yea, and hath done that too, though none be found that will drink of it.* It seems a piece of Christian chastity there is required of women in this kind, that is not generally thought of.

S. *I shall trouble you no longer with this matter, only I desire to know, what the two other verses in this period, of the* eye and hand offending thee, *have to do in this place.* Of the eye and hand offending.

C. They are the preventing of an objection, after this manner: Upon the giving of that severe prohibition, men will be apt to object, O, but it is hard not to love that which is beautiful, and not to behold what is loved. To this foreseen objection he answers before-

hand;

hand; It is hard and unpleasant indeed, but more unpleasant sure to be a frying in Hell. It were better to pluck the very eye out of the head, to cut off the hand, even that which were most useful and honourable, than to be cast into Hell. Much more when that is not required, to cut off, or pull out those members, but only to turn away the eye from the alluring object, to keep the hand from immodest touches and dalliances: Nay, (saith *Chrysostom*) *This is a most mild and soft precept; it would have been much more hard, if he had given command to converse with, and look curiously on women, and then to abstain from farther commissions of uncleanness with them.*

S. *But what hath the hand to do with that business of* looking?

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of *looking* is to be extended to all other things of the like nature; all libidinous touches, &c. And whosoever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, sins also against this Law of Christ.

Sect. VII. *Of Divorce.*

S. *Shall we now hasten to the third Law here mentioned? It is about* Divorce. *What was the state of this business under the Law?*

C. The Ten Commandments mention nothing of it, and therefore you see the proemial form is changed; not as before [*Ye have heard that it hath been said to them of old*] (the character of the Commandments) but only, [*It hath been said*] which notes that there is somewhat in *Moses*'s writings about it, though not in the Ten Commandments. And what that is, you will see, *Deut.* 24. 1, to the fifth, to this purpose, *That he that hath married a wife, and likes her not for some uncleanness which he hath found in her, he is permitted to give her a bill of divorce, and send her out of his house; and in that case she may marry again: and though her second husband do so too, or dye, yet the former husband is not permitted to take her again for his wife.* To which that Christ referred, and not to any interpreta-

The permission under *Moses*.

tion

tion of the *Pharisees*, appeareth, *Matt.* 19. and *Mark* 10. where the *Pharisees* cite *Moses* for a testimony to authorize their opinion; and Christ denies not that, but tells them, that *for the hardness of their heart it was given them*, and reduces them to the institution of marriage, as that which though it brought not with it then the obligation of a command, yet shewed what was always best, and most acceptable to God; which now Christ by his New Law commands distinctly, though it were not so required of the Jews before in that more imperfect state of obedience, because *of the hardness of their hearts*, *i.e.* because they were such an unruly stubborn people, that if they should have been inhibited or restrained from putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might have married again: (which is intimated in that speech by way of reply to Christs Law, *Matt.* 19. 10. where the very Disciples of Christ express their opinion, that *it were better never to marry at all*, than thus to be bound to a wife; and Christ answers them, not by denying such inconvenience possibly to follow, but by asserting the necessity of marriage to some men, which must make them content to bear with some inconveniences, *ver.* 11.) So again *Mark* 10. 4, 5. though that which is said by *Moses* in point of divorce be called a precept, *ver.* 5. yet it is but a sufferance, *ver.* 4. *i.e.* a precept of permission, or not holding them up to that high pitch of the first institution of marriage: not a commanding, or so much as advising them to put away their wives (in such other cases besides that of *fornication*) nor indeed wholly freeing the practice from some turpitude; but yet a tolerating or permitting or not forbidding them to do for some time, till the season of more perfect commands should come; and withal a commanding, that when a Jew (contrary to the first institution of marriage, and to that which was always best) shall put away his wife, or refuse to live with her, he shall then give her a bill of divorcement in her hand, which was done in favour to the hated wife, who was free to marry another

Retrenched by Christ.

ther in this caſe. This is the brief ſtate of this matter under the Old Teſtament, nothing in the whole buſineſs precept, but only permiſſion, or toleration of ſuch divorces for that time of their more imperfect ſtate, ſomewhat agreeable alſo to the peculiarity of Gods œconomy among that people; for the multiplying of what it is certain that *polygamy*, or the having more wives than one, was allowed them by God, and practiſed by the holy men of that Nation, and that allowance ſo continued till the coming of Chriſt, who, it ſeems here, reduced all to the firſt inſtitution of marriage, that the man and the wife *ſhall be one fleſh*, Matt. 19. 5. Under which (it ſeems by S. *Paul*, 1 *Cor.* 7. 2, 3, 4.) is contained and intimated the womans *having power of the husbands body*, as before the man had over the womans. This deſign of multiplying this people exceedingly might perhaps have ſome influence on the matter of divorces alſo, becauſe ſuppoſing the husband to have ſuch a vehement diſlike to the wife, that he would not be brought to live conjugally with her, it would from thence follow, through the probition of the womans marrying more husbands (which was never permitted any, though the husband might marry more wives, and ſo would be the more likely to abſtain from the lothed wife, when he might have others freely) it would, I ſay, follow from hence, That unleſs it were lawful for the husband to give a bill of divorce in this caſe, the hated wife would be kept from ever having of children by any as long as that husband lived: Whereupon it is commanded that in this caſe, when the husband thus doth vehemently diſlike the wife, and cannot or will not bring himſelf to love or live conjugally with her, he *ſhall give her a bill of divorce*, which law is indeed particularly in favour of the unfortunate wife, and gives her power to be married to any other except to that former husband, *Deut.* 24. 4. (and to the Prieſt, *Lev.* 21. 7.) and ſo is thus far in order to that great end of multiplying that people, which would much be hindred, if every hated wife ſhould be denied this liberty to marry again, and propagate by ſome other man; which had it not been for

that

that Law, ſhe might not have done, but muſt in this caſe have remained childleſs as long as that unkind husband lived. This, I ſay, makes this Law of permitting divorces, and marriages after ſuch divorces, ſeem to be given by *Moſes* in order to multiplying or propagation. And accordingly is that of *Mal.* 2. 16. to be rendred, *If thou hateſt her, put her away*: In caſe of vehement diſlike, diſmiſs her by bill of divorce, that ſo ſhe may marry ſome other that will be more kind to her.

S. What doth Chriſt now in his new Law in this matter of divorce?

C. He repealeth that whole Commandment *Deut.* 24. 1. and impoſeth a ſtricter yoke on his Diſciples. For coming now to give more grace than the Law brought with it to the Jews, he thinks not fit to yield ſo much to any conſiderations, particularly to the hardneſs of mens hearts, as to allow Chriſtians that liberty, ſo contrary to the firſt inſtitution of wedlock, but raiſeth them higher to that pitch, which, when it was not commanded, was yet moſt excellent, and principally approved by God and all good men, and now becomes neceſſary by being commanded by him. And therefore now he clearly affirms of all ſuch divorces, that whoſoever thus puts away his wife, as the Jews frequently did, cauſeth *her to commit adultery, and he that marrieth her committeth adultery*; and if after ſuch divorcement he himſelf marry again, *he committeth adultery*, and is in that reſpect ſadly liable, *Matth.* 19. 3. That is in brief that the bond of wedlock now under Chriſt is ſo indiſſoluble, that it is not the husbands diſlikes which can excuſe him for *putting away his wife*, nor his giving her a *bill of divorce* which can make it lawful for her to marry any other, nor for any other to marry her, who is for all this bill ſtill indiſſolubly another mans wife. Chriſts Law concerning divorces.

S. But what, is no kind of divorce now lawful under Chriſt?

C. Yes clearly, that which is here named, in *caſe of fornication*, i. e. If the wife prove falſe to the husbands bed, and take in any other man, it will then be lawful by Interdicting them in all caſes, but that one of Fornication.

Christs law for the husband to give her a Bill of Divorce *i. e.* legally to sue it out and so put her away. The reason being because of the great inconveniences and mischiefs that such falsness brings into the family; children of anothers body to inherit with (or perhaps before) his own, &c. Which sort of reasons it is, together with the dominion of the husband over the wife, that this matter of divorce (now under Christ) is chiefly built on, (and not only, as might be imagined that of the conjugal contract; for that being mutual, would as well make it lawful for the wife to put away the husband, which is no where permitted in the Old or New Testament) this liberty being peculiar to the husband against the wife, and not common to the wife against her husband; because, I say, those family-inconveniences do not follow the falsness of the husband as they do that of the wife; and because the wife hath by promise of obedience made her self a subject, and owned him as Lord, and so hath none of that authority over him (an act of which putting away seemeth to be) which he by being Lord hath over her.

S. *Is there no other cause of divorce now pleadable or justifiable among Christians, but that in case of fornication?*

C. I cannot define any, because Christ hath named no other.

1 Cor. 7. 12. S. *But methinks there is a place in St.* Paul, 1 Cor. 7. 12. *from whence I might conclude that* Christ *hath named some other. For when St.* Paul *saith that the brother,* i.e. *believer,* having an unbelieving, i. e. *heathen,* wife, if she be willing to live with him, he must not put her away, *he prefaceth it in this manner,* To the rest speak I, not the Lord. *Whence I infer that in S.* Pauls *opinion,* Christ *had not then said that* unbelief *was not a lawful cause of* Divorce; *and consequently I conclude that* Christ *had left place for some other cause beside fornication: and therefore I should guess that the naming of* fornication *here was not exclusive to all other causes, but only to those that were inferiour to it, (and that would make it contrary enough to what was by* Moses *permitted,*

to

to wit, [for every cauſe] *Matth.* 19. 13.) *and that if there ſhould be found any other cauſe as great as that, it might be conceived, comprehended under that example (named) of* fornication: *and then I ſhall be bold to interpoſe my opinion, that ſure, if the wife ſhould attempt to poiſon or otherwiſe take away the life of the husband, this would be as inſupportable an injury as adultery, and ſo as fit a cauſe of a divorce as that.*

C. You have propoſed an objection of ſome difficulty. I muſt apply anſwer to it, by dividing it into parts, and making my returns ſeverally. 1. That in that place, 1*Cor.*7. if the words [*ſpeak I, not the Lord*] did belong to the words immediately following, to wit, thoſe which you name, and if thoſe were to be underſtood of *Divorce*, your Collection from thence would be reaſonable. But I conceive that they belong not to the caſe of *Divorce*, but of *malicious deſertion*, either more generally, when one will not live with the other; and then it may be truly affirmed that Chriſt ſpake not of that particular, and that the Apoſtle doth ſtrictly forbid ſuch *deſertion*: or elſe that they belong to the 15. verſe preciſely, and ſo to that particular caſe of Deſertion, when the *unbeliever will not live with the believer*, the Heathen particularly with the Chriſtian; and then S. *Paul*'s determination is, That *upon her or his departure, the believer, man or woman, ſhall not be in bondage, i. e.* ſo far inſlaved, or ſubjected, that he or ſhe ſhould do acts prejudicial to their *Religion*, for that end that ſhe may continue with her husband, or he with his wife) and of this it may alſo truly be ſaid, that Chriſt had ſaid nothing; and ſo, [*This ſpeak I, not the Lord.*] If either of theſe interpretations be acknowledged, then the ground of the whole Objection is taken away. And if it be objected again, that by that liberty of S. *Paul*'s, the woman-believer, being put away by the Infidel-husband, is permitted to live continually from him, which ſeems contrary to Chriſts ſaying, *That he that putteth her away, except in caſe of fornication, cauſeth her to commit adultery*, (for if by that abſence from him ſhe be cauſed to commit Adultery, how can it be lawful for her to live

Interpreted of malicious deſertion.

from him?) To this I answer also, 1. That if all this were granted, it would yet be nothing to the present purpose: for it would conclude only against S. *Paul's* judgment, that he did contrary to Christs, in giving this liberty; not that Christ had said this, which S. *Paul* saith he had not said, which is the only thing that this Objection was designed to prove. But then 2. that the case here spoken of by S. *Paul*, being as was said, the case of malicious Desertion, differs from that other of Divorce for other causes besides Fornication. 3. Though that which S. *Paul* here saith, be somewhat which Christ hath not said before, and so an example of [*I, not the Lord*] yet it is not opposite or contrary to what Christ had said: for though Christ say, that he that divorces (not for *Fornication*) *causeth his wife to commit adultery*; yet sure his meaning is only, that *as much as in him lies*, he causeth her, by putting her to some ill exigents, which may perhaps tempt her to harlotry, but not that he forceth her to this infallibly or irresistibly; for sure it is possible one who is so divorced may *live chast*, yea, and single ever after. And that this is the meaning of that phrase, [*causeth her to commit adultery*] you may be assured by this, that Christ mentions it only as an aggravation of the man's fault, who by this puts her on that *hazard*, of which he is no whit less guilty, though she resist that temptation, and escape that danger. But then still this is a distinct case from that of the infidels deserting of his believing wife, for that being S. *Paul's* case only was not spoken to by Christ. Thus you see the place to the *Corinthians* cleared: I shall only (by the way) add, that v. 12. the understanding those words [*to the rest*] as if they were opposed to the [*married*] ver. 20. (as though he spake now to the *rest, i. e.* those that are unmarried) is a mistake, caused either by not marking that in the prohibition of Christ mentioned immediately before the exception of Adultery must be supposed (for that being marked, the sense will run thus, *But to the rest, i. e.* to those married persons to whom Christ spake not particularly, *i. e.* to the married that divorce not for adultery, but maliciously desert one the other)

λοιποῖς.

other) or elſe perhaps by the ſound of the Greek word, which would then be better rendred, *for the reſt*, or [*to the reſt*] referring not to *perſons*, but *things*, [*concerning the reſt*, &c.]

Having anſwered now the firſt part of your Objection, I proceed to the ſecond, and anſwer, That there were again ſome reaſon in the inference, if firſt, S. *Paul* had thus affirmed the former, (which we have ſhewed he did not) and ſecondly, if there could be produced any cauſe ſo juſtifiable for Divorce as Fornication (in the latitude of the ſignification) or Adultery is. But of this I am perſwaded that there can none be produced, becauſe in all conſiderations none is ſo great and ſo irreparable an injury as this, none that Repentance can ſo little ſet right again, (the poſſibilty of which is one great reaſon why other injuries are not thought fit by Chriſt to be matter of Divorce.) For though it be poſſible ſome other ſins may be as great or greater than Adultery, (as Idolatry Heatheniſm, for example) yet becauſe this is not ſo contrary to and deſtructive of the Conjugal ſtate, therefore it is not thought by S. *Paul* to cauſe Divorce (nor, as appears, by Chriſt neither) though to cauſe damnation (which is far greater puniſhment than Divorce) it be abundantly ſufficient. As for the having attempted the life of the Husband, (which leads me to anſwer the laſt part of the Objection) I ſhall make no doubt to ſay, This is not equal to the having committed Adultery. For firſt, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a real Divorce indeed) and the attempt, 1. is not ſo puniſhable as the act; and 2. it may by Repentance be repaired again and the reſt of the life be the more happy and comfortable with ſuch a Penitent wife; and this very poſſibility is conſiderable. And that which was the reaſon why the believing husband is adviſed not to put away the unbelieving wife, [for *he knows not whether he* may not convert and *ſave the heathen wife* by living with her] hath place here alſo. To this purpoſe I will tell you a ſtory of a Maſter and Servant, which you may accommodate to an Husband

The caſe of the wife attempting the husbands life.

Vide in the life of *Les Digueirs.*

and Wife. *Les Digueirs* (after Constable of *France*) had learned that his man that serv'd him in his Chamber was corrupted to kill him: Being in his Chamber with him, and none else, he gives him a *Sword* and *Dagger* in his hand, and takes another himself, then speaks thus to him; You have been my Servant long, and a Gallant fellow, why would you be so base as to undertake to kill me cowardly? Here be weapons, let it be done like a man, and so offered to fight with him. The Servant fell at his feet, confessed his vile intention, begged pardon, promised unfeigned Reformation. His Master pardons him, continues him in place of daily trust in his Chamber; he never hath treacherous thought against him after. So you see this crime may be repaired again, and no danger in not Divorcing. But then secondly, If there were danger of being killed still, yet may the inconvenience of living with one who hath been false to the bed be beyond that. *Love is strong as Death, jealousie cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame*, saith *Solomon*. And if that continual Jealousie be thus caused, what a Hell is that mans life? and that is far worse than Death, especially than the meer danger of it: and beside, if she also have repented of her Fornication, and the husband be satisfied that she hath so, yet the disgrace of having been so used, and perhaps the continual presence of a base Brat in the family, will be yet more unsupportable than that possible danger of losing a life. For you see how ordinary it is for men to contemn their lives, to endanger, nay, oft actually to lose them, rather than part with Reputation or any such trifling comfort of life, on this Maxim of the natural mans, that it is better to die than live miserably or infamously. And though Christianity curb that gallantry of the world, yet still it commands us to contemn life when it comes in competition with Obedience to Christ: which here it doth, or may do, if Christ commands (as his words affirms he doth) this not-divorcing for any kind of cause but Fornication. The same might be said in divers other things, where we are apt to interpose the excuse of extreme necessity (*i. e.*

Not equal to that of adultery.

danger

danger of losing our lives) when through any passion or interest we are not inclined to do what God bids us do: Where 1. if we did thus die, it were Martyrdom, and that the greatest preferment of a Christian. 2. Seeing it is but danger, and not certain death, we may well intrust our lives in Gods hands (much more our estates, which are not so near to us) by doing what he bids us; and think them there safest, when so ventured. And so I have satisfied your scruples.

S. *Other scruples in this matter of Divorce I think I could make to you; but I hope neither you nor I, by the blessing of God, shall ever have occasion to make use of the knowledge of such niceties.*

I shall hasten you to that next Period, which contains a Prohibition so necessary to be instilled into young men, lest the sin get in fashion, and that root so deep in them, that it will not suddenly be weeded out, and that is of Swearing. *Be pleased therefore after Christs method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandment, which by the style of the Preface,* [Ye have heard that it hath been said to them of old time] *I collect to be the third of the Ten Commandments.*

Sect. VIII *Of Swearing.*

C. The first part of it, [*Thou shalt not forswear thy self,*] is clearly the third Commandment; but the latter part [*But shalt perform to the Lord thine Oaths,*] is taken out of other places of the Law, to explain the meaning of the former, and to express it to be, as literally it sounds, against *Perjury*, and (under that head) particularly the non-performance of promissory oaths.

The third Commandment against Perjury.

S. *But the third Commandment is in Exodus,* [Thou shalt not take the Name of the Lord thy God in vain:] *Is that no more than* [Thou shalt nor forswear thy self.

C. No more undoubtedly in the primary intention of the phrase, if either Christ may judge, who here saith so, or if the importance of the words in the Original be observed. For to *take* or *lift up the Name of God*, is an Hebrew form or phrase signifying *to swear*; and the word [*vain*] and [*false*] is all one: as 1. the Hebrew Writers

* ἀργὸν ῥῆμα.

Writers generally acknowledg, 2. that of [* *idle word*] enforceth, *Matth.* 12. 36. being there applied to that not only *vain* but *falſe* ſpeech, verſ. 24. [*He caſts out devils by the Prince of devils*:] 3. becauſe the very word that *Exod.* 20. 7. is rendred † *vain* in the third Commandment, is uſed *Deut.* 5. 20. in the ninth Commandment, for (and is ſo rendred by us) *falſe witneſs*; and ſo *Pſal.* 24. 4. *lifting up the ſoul unto vanity* (that phraſe of *lifting up the ſoul* referring to that form of *ſwearing* by the *life*) is expreſt in the next words, *ſworn deceitfully*. By all which it is clear, that [*to take Gods name in vain*] is [*to forſwear ones ſelf.*] And conſequently that to that ſin of *Perjury* is aſſigned not only a terrible portion in Gods future, ſlow, but ſure retributions, (ſo great, that among the Heathens the torments of Hell were thought peculiarly to belong to *perjured* perſons, and the very word which ſignifies * *an oath*, is by them turned into the † name of that place which avenges the ſins of this life) but even the remarkable ſtrokes of Gods hand even in this world, ſtrange open riots and invaſions, and ruines on mens eſtates oft-times, but more often ſecret ſtrokes of his hand, and blaſts of his mouth, curſing, and poiſoning, and waſting the eſtates of thoſe that are guilty of that ſin. This is the importance of that peculiar Character ſet upon that ſin in the cloſe of that Commandment, [*the Lord will not hold him guiltleſs*;] all Gods plagues attend, and will infallibly overtake him. You will ſee it *Zach.* 5. 4. in the Emblem of the *flying roll*, *that entreth into the houſe of the thief, and into the houſe of him that ſweareth falſly by Gods name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof.* This *remaining* and *conſuming* the whole houſe with the *timber* and *ſtones*, is no ſingle curſe, but that which extends to the blaſting and extirpation of whole families; and the *flying roll* is an intimation of the Indiſcerniblenes, Swiftneſs, Fierceneſs, and Unavoidableneſs of this judgment. And perhaps it would be worth your while to obſerve this ſin abroad in the world, how it is haunted by Di-

† שוא

Puniſhment of Perjury.

* "Ορκος. † Orcus, ſee Heſ. Theog. "Ορκον θ' ὅς τε πλεῖστον ἐπιχθονίοις ἀνθρώποις βλάπτει ὅτις κεν ἑκὼν ἐπίορκον ὀμόσσῃ.

vine vengeance, and particularly one ſpecial part of it, Sacrilege, (which is punctually the ſin in *Zachary*, ſtealing and perjury together, and that heightned by being an invaſion of God himſelf) a ſin clearly againſt the firſt Table, (as may appear by St. *Pauls* joyning it with Idolatry, as ſtealing with ſtealing, adultery with adultery, *Rom.* 2. 22.) and reductively, if not principally, againſt this of perjury, of which it is a branch, Firſt, By not paying or performing of vows, which is here ſaid to be commanded by that Law by which Perjury was forbidden, and is broken not only by *Ananias* his detaining what he himſelf had vowed to God, but by purloining, or invading, or alienating whatever is by others conſecrated to God: Secondly, Becauſe the Jewiſh cuſtom being to adjure men, as it is ours to impoſe an oath, and that adjuration forcing men to ſpeak, and ſo to ſwear to any thing ſo propoſed, (as appears by Chriſt and the High Prieſt, *Matt.* 26. 63, 64.) and ſo the anſwering falſly upon ſuch an adjuration being as direct perjury as if one had voluntarily taken an oath and violated it; and moreover the conſecration of Lands, Revenues, Goods movable and immovable to God for the uſe of thoſe that wait on his ſervice, being ordinarily done *with a curſe (ſuch as that in *Zacharies* Roll, or the Pſalmiſts Prophetick imprecations of *Judas*) on the ſacrilegious invader, and that curſe a mixture of an imprecation and an adjuration; the conſequence is clear, That this ſin is very properly reduced to this Commandment: and though in reſpect of many other aggravations of it it be a breach alſo of many other Commandments, and particularly a contemning of God, a thinking him ſo tame as not to revenge ſuch violations that immediately touch his own property; yet in the main part of it it is a taking of Gods Name in vain. And then I ſhould be too troubleſome to you to ſhew you the fearful judgments that in this world have attended it, in may hundred illuſtrious examples, ſuch as would be ſufficient to mortifie the moſt ravenous appetite, (which alone ſets the covetous vulture upon it) by aſſuring him that every coal thus fetcht from the altar will not

Of Sacrilege.

That ſin a branch of Perjury.

* Cum anathemate.

not fail to burn the whole neſt; that every prey thus ventured on, will curſe and conſume the whole heap or treaſure, and undo him that meant ſo to have enrich'd and raiſed himſelf by it. I ſhall leave you to make up this obſervation to your ſelf.

S. *But is nothing elſe reducible to this old Commandment?*

C. Though Swearing ſimply taken be not reducible, (for, beſides that the expreſs words of *Moſes* plainly permit it, [*Thou ſhalt ſwear by his name*] *Deut.* 6. 13. and 10. 20. the * Fathers ſay plainly, That to ſwear under *Moſes* was lawful;) yet idle, fooliſh, wanton, (ſure prophane, blaſphemous) uſing of Gods name may be reſolved to be there forbidden by reduction.

* *Oecumenius, &c.*

S. *What then hath* Chriſt *ſuperadded to the old Commandment?*

Chriſts interdict of all ſwearing

C. A total univerſal prohibition of ſwearing itſelf, making that as unlawful now as perjury was before.

S. *Are no kind of oaths lawful now to a Chriſtian?*

C. That you may diſcern this matter clearly and diſtinctly, you muſt mark two circumſtances in our Saviours ſpeech. 1. That phraſe, *verſ.* 37. [but *let your communication, &c.*] from whence one univerſal rule you may take, That to ſwear in ordinary communication, or diſcourſe, or converſation, is utterly unlawful. 2. You muſt apply our Saviours prohibition to the particular matter of *Moſes* his Law forementioned, and that was peculiarly of promiſſory (not aſſertory) oaths; and then adding to that the importance of the word [*ſwear*] as it differs from adjuration, or being ſworn, (taking an oath adminiſtred by thoſe who are in authority) you have then a ſecond rule, That all voluntary but eſpecially promiſſory, oaths, are utterly unlawful now for a Chriſtian.

In Communication.

All voluntary oaths.

S. *What do you mean by* voluntary *oaths?*

C. Thoſe that no other impellent but my ſelf, or my own wordly gain or intereſt, extort from me: For of theſe you muſt reſolve, that if my oath be not either for the glory of God, (as St. *Pauls* oaths, *Rom.* 1. 9. *Gal.* 1. 20, &c. which were to ſtand upon record to poſterity, and

and to confirm the truth of God being in his Epiſtles, whereas in all the ſtory of his converſation in the *Acts*, we never find that he did ſwear) or for the good of my Neighbour, (wherein generally I as a private man am not to be Judge, but to ſubmit to the judgment of the Magiſtrate legally calling me to teſtifie my conſcience, or to enter into ſome oath for the good and peace of the Publick) or ſome ſuch publick conſideration, but only for my own intereſt, &c. it is utterly unlawful.

S. *Why did you add, but eſpecially* promiſſory *oaths?*

C. Becauſe thoſe are moſt clearly here forbidden, both by the aſpect theſe words have on the precedent, *Thou ſhalt perform thy oaths*; and by the precept of St. *James* in that matter, Chap. 5. 12. *Let your yea be yea, and your nay, nay*, i. e. Let your promiſes and performances be all one, (the firſt *yea* referring to the promiſe, the ſecond to performance) which he there mentions as a means to make all promiſſory oaths unneceſſary: for he that is ſo juſt in performing his word, there will be no need of his oath; and he that doth uſe oaths in that matter may be in danger to fall into lying or falſe ſpeaking, which is the meaning of thoſe words which we there render [* *Leſt you fall into condemnation.*]

* μὴ εἰς ὑπόκρισιν πίπτητε. *Sept. Menand. Pi.*

S. *What is the meaning of thoſe ſeverals that follow*, Neither by † Heaven, *&c. May it not be, that I muſt not ſwear by them, but only by God? or not ſwear falſly ſo much as by them?*

† ἐμοὶ μὴ ὀμόσῃς ἐπὶ ἀέρι, ἐπὶ θεῷ δὲ ὄμνυε. *Sept. Menand. Pi.*

C. No, but clearly this, that thoſe leſſer oaths taken in by ſome in civility to God, whom they would not invoke in ſmall matters, but yet would uſe this liberty of ſwearing by other inferiour things, are now utterly unlawful; a Chriſtian muſt not uſe any of thoſe. Becauſe every of theſe are creatures of God (whoſe whole Being conſiſts in reference to him) and not to be ſubjected to his luſt to be toſt and defamed by his unneceſſary oaths.

Swearing by all inferiour things now utterly unlawful.

S. *What is meant by the poſitive precept in the cloſe*, [but let your communication be yea, yea, nay, nay?] *Is it, as you expounded* S James [Let your yea be yea, *&c.*

i. e.

i. e. *Let your promises and performances be answerable to one another?*

Nothing allowed but Affirmations and Asseverations.

C. No, there is difference betwixt the phrases. [*Let your yea be yea*] signifies that, (as on the other side, *yea* and *nay* signifies levity, 2 Cor. 1. 19.) But [*Let your communication be yea, yea,*] is this in ordinary discourse you may use an affirmation (that is, one *yea,*) and if occasion require an asseveration (that is another *yea,*) and so again a negotiation, and a phrase of some vehemence (as a redoubling) to confirm it (that is, *nay, nay:*) and this will serve as a good useful means to prevent the use of swearing, by assigning to that purpose some such asseveration which will serve as well; and therefore Christ doth not only forbid any more than this, but in a manner direct to the use of this, as that which will help us to perform his precept.

S. *There is yet one thing behind, the reason that this is backed with, for* [whatsoever is more than this, cometh of evil:] *what is meant by that?*

* So *Josephus* l. 2. *de Bel. Jud.* c. 12. of a special sort of *Jews, who,* saith he, *avoided all swearing and counted ie worse than perjury,* ἤδη γὰρ ἤδη κατεγνῶσθαί φασι τὸν ἀπιστούμενον δίχα θεοῦ. *He is already condemn'd that is not believ'd without swearing.*

C. Either that it *cometh from the evil one, Satan,* who makes men unapt to believe without oaths, that so he may make the free use of them the more necessary; or *from evil, i. e.* that great kind of evil among men, * the breaking of promises, from whence this custom of adding oaths proceeds, because they cannot be believed without them. By which is also intimated, that oaths are here by Christ forbidden, not as things in themselves evil, but as things which are not to be used but in affairs of special moment, a reverence being due to them, which are therefore not to be made too cheap by us.

Sect. IX. *Of Revenge, or retaliating evil.*

S. *Be pleased then to advance to the next period, and the foundation of that laid as formerly in the words of the Law,* [An eye for an eye, and a tooth for a tooth:] *which I see again by the variation of the Preface from that which was prefixt to the commands of the Decalogue, not to be of that number; and yet is the phrase also varied from that which was prefixt to that of divorce: There only* [it hath been said] *but here* [ye have heard that it hath been said: *What is the reason of that?*

C. It

C. It ſignifies, that as it is leſs than a Commandment of the Law, (*i. e.* is no precept, that every one ſhould thus require an eye of him who had put out his) ſo it is more than a bare immunity from earthly puniſhment to him that ſhould ſo require, (which, I told you, was all that was allowed in that of divorce.) The truth is, this was by the Law of Nature and *Moſes* freely permitted (and no ſin then chargeable on him that did ſo) that he that had loſt any member of his body, might, by way of revenge or retaliation, legally or judicially require the like member (of him who had thus injured him) to be taken from him, *Deut.* 19. 21. though among the *Jews*, and ſo, I ſuppoſe, the *Gentiles* alſo, private men were not to do this on their own heads, but might by legal proceſs go to the Judges and require this due from them.

Chriſts prohibition of it.

S. What hath Chriſt *appointed in this matter?*

C. It is ſet down in theſe words, [*But I ſay unto you,* * *that you reſiſt not evil.*] Where the word which we render [*evil*] ſignifies not a thing, but a perſon, the injurious man, or him that hath done the injury; and the word rendred [† *reſiſt*] notes not that which our Engliſh commonly ſignifies, but peculiarly to retaliate, *to return evil for evil*: by which interpretation it is directly anſwerable to what went before [*eye for eye,* &c.] and ſo is a denying to Chriſtians that liberty that before was allowed the *Jews*, that of revenge, retaliation, returning thoſe miſchiefs to others which we have received from them.

* Μὴ ἀντῆναι τῷ πονηρῷ.

† *Ut præpoſitionem* ἀντὶ *non oppoſitionem ſed retributionem notet, ut in voce* ἀντάμοιβος, *etc. & ἀντὶ* πονηρίας, ἀδίκων, *an. a. in Soph. Oed. p.*

Ἀντιλέγειν is to ſpeak back again, to be allowed *vices loquendi*, which, ſaith Oedipus there is his privilege to a King; and ſo ἀντιλέγειν (preſently) to hear the reſpondent ſpeak. Αὖ τὰ πρὸς τὰ ῥηθέντα ἐστ' ἀντίλεγειν.

S. What plain places of Scripture be there which prohibit this, ſo that I may be induced, by the analogy of them, to believe this forbidden here?

C. One plain place there is, which ſeems to me to be a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evil for evil;*] ſo again, *v.* 19. [*Avenging not your ſelves,*] i. e. not thus [*Rendring evil to evil:*] which is farther explained by the following words, [*but give*

give place unto wrath] i. e. leave it to Gods revenge, as it follows [*Vengeance is mine, I will repay it, ſaith the Lord.*]

S. *But how far doth this precept of not revenging extend? To publick Magiſtrates, or only to private perſons one towards another?*

In Private perſons, not in Magiſtrates.

C. To this I ſhall anſwer by theſe ſeveral degrees. 1. That it doth not interpoſe in the Magiſtrates office, ſo as to forbid him to puniſh by way of retaliation, if the Laws of the Land ſo direct him; for his office being to preſerve the Kingdom in peace, Chriſt forbids not the uſe of any lawful means to that end, nor particularly of this, but rather by the Apoſtle confirms it in his hand, by ſaying, [*He beareth not the ſword in vain*] and adding, [*He is Gods Miniſter, an avenger for wrath, to him that doth ill.*] By which is intimated that that ſword for vengeance, or puniſhment of offenders, which naturally belongs to God only, is, as far as reſpects this life, put into the hands of the lawful Magiſtrate, with commiſſion to uſe it as the conſtitution of the Kingdom ſhall beſt direct, either by way of retaliation or otherwiſe: and what is done thus by him, is to be counted Gods vengeance executed by him; and ſo no more contrary to the prohibition of private revenge, than Gods own retributions would be; which yet are mentioned by the Apoſtle as an argument to prove the unlawfulneſs of ours, *Rom.* 12. 19. *Avenge not your ſelves, but rather give place unto wrath*, leave all puniſhment to God, *for it is written, Vengeance is mine.* By which connexion you may note by the way, that the motive why we ſhould not avenge our ſelves is (not that which ſome revengeful minds would be beſt pleaſed with, becauſe by our patience our enemies ſhall be damned the deeper, as ſome would collect from *Rom.* 12. 20. but) becauſe the privilege of puniſhing offenders, *i. e.* of vengeance, belongs peculiarly to God, and to none but thoſe to whom, for things of this life, he is pleaſed to communicate it. Which I conceive to be the reaſon why upon this ground of vengeance belonging to God only, ſet down in the end of *Rom.* 12. the

the thirteenth to the *Romans* begins with *Obedience to the higher powers, and their being ordained by God, &c.* This being thus ſet, it will follow, ſecondly, That Chriſts prohibition belongs only to thoſe who have received the injuries conſidered (whatſoever they are) under the notion of private ſufferers: And thoſe are forbid two things, 1. Taking into their own hands the avenging of themſelves; 2. (which is the ſpecial thing in this place, the former being not by the Law permitted to the Jews themſelves, though among the Heathen it was generally thought lawful to hurt them who had injured us) Deſiring and thirſting, ſeeking and requiring revenge, (even that which the Law of man affords,) with this reflection on themſelves, for the ſatisfying their revengeful humor. This might Chriſt very reaſonably prohibit, it being before not commanded, but only permitted by *Moſes*'s Law; though forbid the Magiſtrates thus to puniſh offenders he could not without deſtroying the Law, and giving the worſt of men advantage over the beſt, which indeed to have done would not yet be thought reaſonable for Chriſt, the greateſt part of the world being ſo far from being Chriſtians even now in times of Chriſtianity. It is not therefore made utterly unlawful by Chriſt to proſecute any who hath wronged me, and bring him to legal puniſhment, for that the Law of man, authorized and not contradicted by Chriſt, may and oft doth require of me, and there is great difference between revenge and puniſhment; nor is it unlawful to require reparations for an injury done me, when the matter is capable of it; nor again to do the ſame for the good that may accrue to my Brethren by the inflicting ſuch exemplary puniſhment on offenders. But that which our Saviour interpoſeth is, That to require this for the ſatisfying of my own revengful humor, beſides or without reparation of the damage received by me, (as generally it is when I require an eye for an eye; for in that caſe the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may poſſibly befal me another time,

Nor againſt legal proſecutions.

if this paſs unpuniſhed, is thought fit to be interdicted us Chriſtians, who are bound, firſt, by gratitude for what Chriſt hath done to us in pardoning of injuries, to go and do likewiſe, *i. e.* to pardon and not revenge injuries; ſecondly, by the Law of Faith, to vanquiſh ſuch fears, and depend on Gods providence, to defend us for the future, and not to be ſo haſty and ſolicitous in uſing all poſſible means, however unlawful, for the future ſecuring of our ſelves. And all this ſeems to be the literal importance of that phraſe, *Rom.* 12. 19. [*Not avenging our ſelves:*] Whatever avenging is lawful, that is not which reflecteth upon our ſelves and our own immoderate paſſions; whether that of anger, or that other of deſire, a branch of which is this worldly carking or ſolicitous fear, that any patience of ours will bring more ſuffering upon us.

Of Wars. From theſe two thus ſet, it will appear, thirdly, what is to be ſaid of wars between one Kingdom and another, which are of a middle nature between the revenge of the Magiſtrate upon the offender within his juriſdiction, and the revenge of one private man upon another (this being between equals, and ſo not of the firſt kind, and yet between publick perſons or bodies, and ſo not of the ſecond) which conſequently will be only ſo far lawful as they agree with the firſt, and unlawful, as with the ſecond.

S. *In what reſpect may* War *be lawful? Or is it at all ſo?*

They are not abſolutely unlawful. C. That it is not abſolutely unlawful appears, 1. By the *Baptiſts* anſwer to the Souldier, when they came to his Baptiſm, *Luke* 3. 14. where he forbids them not that calling as unlawful: 2. By Chriſts commending the *Centurions* faith, who was then a Soldier: 3. By *Pauls* uſing a band of Soldiers againſt the Treachery of the Jews: 4. By St. *Peters* baptizing of *Cornelius* without his giving over the military imployment. Now in what reſpect War may be lawful, will appear, if we obſerve the cauſes of it. 1. If it be for the ſuppreſſing of a ſedition or rebellion at home, it is clearly lawful for the lawful Magiſtrate (as having the

the power of the ſword,) firſt, to preſerve the peace of the Land; and ſecondly, to puniſh and ſuppreſs the diſturbers of it. In which caſe it is impoſſible any ſuch war ſhould be lawful on both ſides; there being but one ſupreme power in any Kingdom, (whether that conſiſt of one or of more perſons) and to that belonging the power of the ſword, which whoſoever elſe taketh into his hand in any caſe, uſurpeth it, and therefore ought to periſh by the ſword. 2. If it be betwixt one Kingdom and another, then the war may be lawful again, in caſe one Kingdom doth attempt the doing an eminent injury to another, which by a war may poſſibly be averted from thoſe whom the Magiſtrates office binds him to protect. An eminent injury, I ſay, and that which is more hurtful than war or taking up of arms; and that again, when there is no arbitration, or other means of debating ſuch controverſies, or averting ſuch injuries, to be had. And with theſe Cautions, *To hurt no peaceable man*, as near as may be; *To ſhed as little blood as is poſſible*; *Not to protract it, out of deſire of revenge or gain*; *Not to uſe cruelty on captives, or thoſe that yield themſelves and deſire quarter, on women, children, husbandmen*, &c. *To give over war when any reaſonable terms of peace may be had*; *To take away nothing from the conquered but the power of hurting*. In theſe caſes and with theſe cautions, as it is lawful to the higher Powers to uſe arms, ſo it is alſo to others their Subjects that have commiſſion from them, (if they be ſatisfied of the juſtice of the cauſe) it being not imaginable that any Magiſtrate ſhould by his own perſonal ſtrength protect his Subjects, without the aſſiſtance of others with him.

S. *But is it lawful for a private man for the repelling of any the greateſt injury from himſelf to kill another? Or if it be not, how can this war againſt (not our Subjects and Rebels, but) thoſe who are out of our power, and over whom we have no juriſdiction, (and ſo we are but private men in reſpect of them) be accounted lawful, ſeeing it is ſure more ſinful to kill many than one?*

C. To the firſt part of your queſtion, I anſwer, that a private man may not, by the Law of Chriſt, take away anothers life, for the ſaving his own goods, or the repelling any ſuch kind of injury from himſelf, becauſe life is more than goods: but if his life be attempted alſo, and no probable means to ſave it but by taking away the others life, it may then be lawful to take away his life; Chriſt having interpoſed nothing to the contrary, (where yet he that to ſave anothers life, or rather than take it away, ſhould venture and loſe his own, may be thought to do better and more honorably, in imitating Chriſt who *laid down his life for his enemies.*) This then being granted, I ſay yet to the ſecond part of your queſtion, that the ſame rule cannot be extended to the making of war unlawful. 1. Becauſe the Supreme power, who is ſuppoſed to manage the war, hath the ſword put into his hand by God, (which the private man hath not) and that not only to puniſh Subjects, but alſo to protect them. 2. Becauſe it is his duty ſo to do, which he may not (without ſin againſt them, and failing in diſcharge of truſt) neglect: whereas the private man having power of his own goods, may recede from that natural right of his, may deny himſelf, to follow Chriſt; and for his life itſelf, may better thus part with it, by leaving it to Gods tuition, than the Magiſtrate can another mans, being entruſted by God to defend it, and by oath bound to perform that part of his duty. And for the number of thoſe whom a war endangers to kill, (if it be objected) that will be countervailed with the number of thoſe whom it is intended to preſerve, whoſe peace and quiet living, if it may be gotten, is more valuable to them than life it ſelf deprived of that.

S. *Well then, ſuppoſing war to be lawful, and theſe two kinds of wars to be ſuch, What other kind of lawful wars are there? Or be there any more?*

C. It will be hard to name any other; and yet I ſhall not peremptorily ſay there is no other, becauſe ſome other perhaps may be found which will bear proportion to one of theſe.

It

It will be eaſier to inform you in this matter by telling you what be the ſpecial ſorts of wars that are unlawful. What Wars are unlawful.

S. What be they?

C. 1. When one Nation fighteth with another for no other reaſon but becauſe that other is not of the true Religion, this is certainly unlawful: For 1. God hath not given any Nation this juriſdiction over another; and 2. it is againſt the nature of Religion to be planted by violence, or conſequently by the ſword: and therefore much more is this unlawful for Subjects to do againſt the Laws and Governours under which they are placed.

S. But is not Religion *the moſt precious thing of all? What then may we fight for if not for that?*

C. It is the moſt precious thing indeed, and that to be preſerved by all lawful, proper, proportionable means: but then war or unlawful reſiſtance, being of all things moſt improper to defend, or ſecure, or plant this and it being acknowledged unlawful for *Peter* to uſe the ſword for the defence of Chriſt himſelf; to do it meerly for Religion, muſt needs be very unlawful. Religion hath ſtill been ſpread and propagated by ſuffering, and not by reſiſting: and indeed it being not in the power of force to conſtrain my ſoul, or change my Religion, or keep me from the profeſſion of it, arms or reſiſtance muſt needs be very improper for that purpoſe. For Religion.

S. What other war is unlawful?

C. All manner of invaſive war for the inlarging of our territories, for the revenging of an affront, for the weakning of thoſe that we ſee proſperous, and conſequently ſuſpect it poſſible for them to invade us for the future; or in any caſe, unleſs perhaps to get ſome reparation for ſome eminent injury done to our Nation which the Nation cannot reaſonably bear, nor yet hope for any other way of reparation. For inlarging Territories.

S. What is required to make it lawful for any private man to take arms? Commiſſion neceſſary for each private man.

C. Commiſſion from the ſupreme power under which he

he lives, and to whom he is a ſubject, and who hath the power of the Sword in his hand: and therefore as in obedience to ſuch, it is poſſible for a private man lawfully to take arms, even when the Governours do it unlawfully, ſuppoſing that he think the cauſe good upon the Supreme powers undertaking it; ſo he that takes up arms only for hire or hope of honour, &c. under one who is not his Magiſtrate, may, though the cauſe be juſt for which the General fights, commit ſin in fighting under him.

S. *What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?*

C. It will be beſt given you by proceeding and obſerving what Chriſt adds on the back of this prohibition, *But whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo, &c.*

Chriſt's command of bearing light injuries.

S. *What is generally obſervable from thoſe additions?*

C. 1. The occaſion of them. 2. The general nature of them, wherein they all agree and accord.

S. *What is the occaſion of them?*

C. Chriſts foreſight of an objection, which upon occaſion of the prohibition precedent men would be apt to make, thus; If when one doth me an injury, I may not revenge it on him my ſelf, or require a legal revenge upon him, then by this eaſineſs he will be taught to multiply thoſe injuries, *to ſmite me on the other cheek*, when he ſees me take that ſo patiently; *to take away my cloak alſo*, if I am ſo tame as to let him carry away my coat without any payment; to make me go a ſtage of two miles with him next time, If I take the firſt oppreſſion ſo patiently. To this foreſeen objection our Saviour anſwers, by commanding us to perform the former duty, and put this feared hazard to the venture, intimating that this is not ſo ſure to be the reward and conſequent of ſuch patience; or, to ſuppoſe the utmoſt, if it ſhould be certainly ſo, yet we Chriſtians muſt rather ſubmit to this alſo than give the reins to our revenge on that conſideration; we muſt

venture

venture that conſequent with Chriſt, who hath commanded us this patience, and be armed for the worſt that can befal us in his ſervice. From whence you ſee what obligation it is that lies upon us toward the performing of thoſe acts which are accounted ſo ridiculous among men: not that we are preſently *to turn our left cheek to him that ſtrikes us on the right, to give the cloak to him that takes the coat*, &c. but to perform the precept of non-revenge, and not to be tempted from it by any foreſeen inconvenience; yea, and ready to make that adventure, if I cannot perform that obedience without it, rather let him *take the cloak alſo*, than ſeek ways of revenge for ſuch former treſpaſſes. Which will be nothing unreaſonable, if we conſider, 1. That Chriſt can preſerve us from farther injuries, if he think good, as well without as with our aſſiſtance; and indeed that patience is oft bleſt by him to be a more proſperous means of this, than ſelf-revenge would be, it being Chriſts tried rule, *to overcome evil with good.* 2. That if we ſhould chance to ſuffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the general nature of theſe appendent precepts, wherein they all agree and accord?*

C. That they are all tolerable and ſupportable injuries, both in reſpect of what is done already, and what may be conſequent to our bearing them. For thus the loſs of the coat or cloak alſo is a moderate injury; the ſmiting on the cheek or cheeks, a very inconſiderable pain, and only valued for the contumely annext to it, which yet Chriſtians had been before, *ver.* 11. (and ſhould after by the ſufferings of Chriſt be) taught to ſupport chearfully; and the going a mile or two a very tolerable injury to the body, or invaſion on their liberty, and a very eaſie poſt (both among the Jews and the * *Perſians*, from whom the Jews had that † cuſtom)

**The Perſian poſt or ſtage was a parasang, or thirty furlongs; of which the ſtadium or mile here was but a little above a fourth part, ſome ſeven or eight furlongs at moſt.* Agathias l. 2. p. 55.

† Ἔστιν τὸ τῶν Περσῶν τυράννων ἔθος τοὺς τῶν ἀνθρώπων πιέζειν σώματα, καὶ ἀναγκάζειν ὑποζύγια γίνεσθαι, ἐπὶ σταθμὸν ἕνα παρασάγγην, ὅθεν καὶ ἀγγαρεῖαι τοῦτο ἐκλήθησαν, ἕτεροι διαδεχόμενοι. *That the cuſtom of the Perſian tyrants to preſs the bodies of men (as among us teems of horſes) and force them to carry their burthens for a ſtage, i. e. a parasang, and then to reſt (whence the ſtages were called ἀγγαρεῖαι) other a-like ſucceeding them in turns:* See Matth. 27. 32. Mark 15. 21. Luke 23. 26.

being compared with the ordinary ſtages. And from thence appears, 1. Thereaſonableneſs and agreeableneſs of Chriſts commands to our ſtrength, that he provides us ſuch eaſie yokes and light burthens, even when we think he uſeth us moſt hardly: 2. the indulgence which he allows us in matters of greater concernment, where the damage or treſpaſs is not ſo ſupportable. He there intimates a liberty to uſe ſome means to ſave or repair our ſelves (where that may be extremely uſeful, if not neceſſary, to our temporal ſubſiſtance) though not to work revenge on the enemy for what is paſt, by exacting any puniſhment on his perſon, by endeavouring to trouble him who hath troubled us, (which cannot bring in any profit to us.)

S. *What now is particularly obſervable from each of theſe, and* 1. *from the firſt?*

C. That for light injuries done to our bodies which leave no wound behind them, nor are the diſabling or weakning of our bodies, nor bring any conſiderable pain with them, we are not to ſeek any way of private, no nor ſo much as of legal revenge, no, though the injury were a contumely alſo, and the putting it upa reproach in the account of the world, and withal a poſſible (nay, probable) means to bring more upon me of the ſame making. This thus ſet, is my Chriſtian duty, which I cannot omit without ſin; and which for us to perform, or Chriſt to command, is ſo far from unreaſonable, that the contrary, if we obſerve the experience of it, is much more unreaſonable, the ſeeking of revenge ordinarily ſubjecting us to greater inconveniences, to more and more dangerous blows (many times) if we become our own champions, and avenge our ſelves, and to more conſiderable trouble and charge, if we ſeek it from the Court of Judicature.

S. *What do you in particular obſerve from the ſecond?*

C. It offers me a fair occaſion to tell you ſomewhat of that great queſtion, concerning the lawfulneſs of going to Law.

S. *I ſhall moſt willingly make uſe of the occaſion, and deſire your judgment in that point.* C. Go-

C. Going to Law, I conceive, is not simply unlawful, because Christ finding * Courts of Judicature (for matter of Mine and Thine) in the world, did not take that power into his own hands, (*Who made me a Judge?*) or out of those hands where he found it. In this whole Sermon of strict Precepts upon the Mount, he gives no command in (lays no restraint on) this matter any further than what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also:* The utmost of which can amount no farther against going to Law than this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back; and when so used, it is sure unlawful. 2. That I must not go to Law with any by way of † Retaliation, I mean, for no other cause but because he by that means hath disquieted or injured me; for the precept of [*Let him have thy coat also*] (being thus interpreted, that I must do so, rather than go to Law with him) cannot justly be extended toward this sense, any farther then the context will authorize the extending it, and that is only thus far, That *rather than retribute to him evil for evil, or retaliate*, ver. 38. *I must even let him take it, and not go to Law with him, i. e.* I must thus be quiet rather than bear him any malice, or do any thing that shall inflame me, or raise in me a desire of revenge against him: For any of these will make that unlawful to me which indeed was not so. 3. That I must not go to Law only out of a providence, that the bearing of one injury patiently may possibly or probably bring a greater upon me; but think fit to trust God with the preserving me for the future, who will be more likely to bless and reward my patience and meekness with tranquility and prosperity in this life (according to that promise of the Psalmist, [*The meek shall possess the earth*] where the earth signifies the Land of *Canaan*, a most prosperous rich Land; which very words are repeated by Christ in this Sermon, *chap.* 5. 5. and if there the earth be the *Land of the living* only, there will be no great loss in such an exchange) than any contrary vice

Of going to Law.

* κριτηρια.

How unlawful.

† *Per modum Talionis.*

Terra viventium.

vice of contentiousness or impatience. Or 4. that I must not go to Law to recover a coat when I have a cloak left, *i. e.* for a small unconsiderable possession, which is not necessary to me, which I may be without, and the recovering of which will not be proportionably gainful to the charge or trouble of going to Law for it. These severals contain the utmost that I can imagine that place of Christ can be justly extended to: All which notwithstanding, these other cases still remain, which come not under that interdict in its largest extent.

How lawful.

1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make use of the settled Judicature of the Land where God hath placed him, supposing that he fall not into any of the faults before specified, and possibly incident to the waging or managing of the justest action. 2. That any one being tenderly affected in conscience, so as to desire assurance that he enjoys nothing but what is just for him to enjoy, may lawfully in matter of any doubt or controversie concerning propriety, use the Law to make that decision for him; supposing again that this be sincerely his intention, and that he resolve quietly to stand to what the Law shall so adjudg. 3. That he that by this means defends a Widow or Orphan, may very Christianly use this means. 4. That he that may thus preserve himself in a sufficiency to provide for his family, and without it probably cannot, without either craving other mens alms or expecting relief from God by extraordinary means, may use this means to do so. 5. That he that may by this means be enabled to relieve the poor, which otherwise he could not do so liberally, and doth it sincerely in order to that end, and when he obtains his own, evidences that sincerity by his performance, is still free from any restraint arising from that precept of Christ: whereas on the other side, he that contends for trifles, goes to Law only that he may lose nothing of his right, or not only to get legal reparations for his losses, (whereby that which is justly taken from the other that injured him is justly restored to him which was injured, the one being as well able to bear

bear or ſupport this act of juſtice as the other that of injuſtice) but alſo to give ſatisfaction to his revengeful appetite, (a very carnal, importunate, devliſh affection) to give the enemy ſome ſmart or pain, which brings in no real gain or eaſe or advantage to himſelf, ſave only that of ſatisfying his vindictive humor, can no way be juſtified or excuſed in ſuch a ſuit. So alſo the ſuing of thoſe which are not able to pay me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my ſelf, but puniſhing of him by priſon or the like reſtraint on him, that brings in no advantage again to me; this is unlawful and unchriſtian ſtill.

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6?

C. It will ſuffice to anſwer, That the Apoſtles ſcope there is only to reprehend going to Law before Heathen Tribunals, which when any men are guilty of it, muſt ſignifie either, that there is no Chriſtian among them fit to be Judg betwixt contenders; or elſe that they would rather chuſe an Heathens arbitration than that Chriſtians: either of which being very culpable, that which ariſes from one of them muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what Chriſt had before ſaid, *Matth.* 18. *That if thy brother treſpaſs againſt thee*, (do thee any ſuch injury) and will not make thee amends, thou ſhalt *tell it to the Church*; who are there ſurely ſome Tribunal of Chriſtians, who have power to make thee amends, if he will ſtand to their judgment: and if he will not, Chriſt then goes farther, *Let him be to thee as a Heathen or Publican*, i. e. I conceive in that place, not only that he is fit for Excommunication, mentioned in the next verſe, but alſo that thou haſt liberty (let him be ſo to thee, ἐστω σοι, againſt whom he hath treſpaſt) to implead him in any Gentile Tribunal (becauſe he will not ſtand to the Chriſtians award) as thou wouldeſt and mayeſt a Heathen or Publican which trades among them, and who is in the interpretation of the Jewiſh Law, though a Jew, yet a kind of Heathen, or by converſing with them equipollent to one.

S. *But*

S. *But may it not from that Chapter to the* Corinthians *be still prest, that* ver. 7. *it is said,* * *There is utterly a fault among you, because you go to Law one with another?*

* ἤδη ὅλως. ἥττημα, &c.

C. I answer, that the utmost that that infers is only this, That those particular † suits at Law that were then among the *Corinthians* were all unlawful, (which you will have reason to believe, when you find the same Apostle telling them, *ver.* 9. that *they did injure and defraud one another*; and it is more than probable that their going to Law was used, as here in Christs Sermon it is supposed, as a means to do so) but it is not conclusible from thence, that all other mens suits are so, because possibly not of the same nature as theirs were. But then, secondly, there may be somewhat in the Apostles using a special word in that place, not any of those more usual * words which are without doubt denotations of sin, but † another which signifies a going less and so may perhaps only conclude the thing which he speaks of to be no more than comparatively evil, *i. e.* not so good as patient bearing of injuries and losses ought to be esteemed, which seems to be enforced by the words immediately following in the end of that seventh verse, *Why do you not rather suffer injury and defraudation?* which will infer, That patience of injuries is a greater vertue and more heroical excellence, a higher pitch of Christian Philosophy and contempt of the world, than going to Law implies, far more than that particular kind of going to Law was approved to be; but not, that going to Law is from that place made in all cases utterly unlawful. Just as losing my own life when I am assaulted by another (rather than I will take away his) is, as even now I shewed you, a high piece of imitation of Christ, who laid down his life for his enemies; which notwithstanding the killing of the invader in that case, when I cannot otherwise save or rescue my own life, is acknowledged to be no sin, because not forbidden by nature, or Christ, whose prohibition (not counsel nor example to the contrary) it is that makes any thing a sin; for *where there is no Law, there is no transgression.* This I conceive may

† κρίματα.

* ἀμάρτημα, παράπτωμα, &c.

† ἥττημα.

may give hints for the understanding this whole matter.

S. *I shall labour to make use of them; and because this discourse hath a little led you out of the way, recal you into the road again, and remember you where you left, by demanding what is to be learnt from the third particular, which Christ thought fit to superadd to the matter of retaliating.*

C. It is this, That the same rule holds for my Liberty that did for my body and estate, that every dimunition of it must not enrage me either to a private or legal revenge on the invader. The sum of all is, That small supportable injuries of any kind we Christians must bear without hurting again, or so much as prosecuting or impleading the injurious: in weightier and more considerable matters, though we may use means, first to defend our selves, secondly, to get legal reparations for our losses; yet even in those, the giving any way to revengeful desires, or desiring to give him any smart or pain, that brings no real gain or ease or advantage to us, save only the satisfying our revengeful humor, is still utterly unlawful. Invasion of our Liberty.

S. *But what is that that follows in the close of this period*, ver. 42. [Give to him that asketh thee, and from him that would borrow of thee, turn not thou away?] *And how comes it in in this place?*

C. The substance of it is a command of universal, unlimited liberality (according to our power) to all that are in need, and a direction to one special kind of works of mercy, the lending (without all exaction of Use for the Loan) to those that are in present want, and may, by such present supplies for present exigences, be taught a way of thriving in the world, and getting out from those difficulties of fortune. In which case, the lending for a time, and after that time the requiring mine own again, may do some men as much, perhaps more good, by obliging them to industry and providence and fidelity, than giving to some others might have done. Liberality to all.

S. *What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?*

C. It is this, 1. That forgiving and giving, the two special

ſpecial works of our charity toward men, ſhould always go together; one never doth ſo well as when tother is joyned with it. Revenge will blaſt our liberality; and the covetous illiberal heart will deſame the moſt perfect patience. 2. That the practice of liberality will help us to think it reaſonable not to meditate Revenge, and withal demonſtrate our patience of injuries, &c. to be no puſillanimous cowardly act (becauſe I dare not reſiſt him) but only an act of obedience unto Chriſt, in doing as he hath done, both for patience and liberality, my Chriſtian charity obliging me to one as well as tother.

Sect. X. *Of loving Enemies.*

S. *What now is the ground work of the next period?*

C. The repetition of the Old Law of *Loving Neighbours, and hating Enemies.*

S. *Is there any ſuch thing in the law of* Moſes, *or* Nature, *that we ſhould hate our Enemies, and love none but Neighbours?*

C. I ſhall tell you as clearly as I can, what both thoſe Laws have done in this matter.

S. *What hath the Law of* Moſes *done?*

The Moſaical Law concerning it.

C. For the loving of the Neighbour, *i. e.* the Fellow-Jew, it hath commanded to *love him as thy ſelf*, Lev. 19. 18. and not to avenge or bear any grudg againſt him; from which, though it were no excluſion of the like to men of other Countries, yet it is very true that the Jews took occaſion of advantage to deny all kindneſs and exerciſe of offices of common humanity to all others, unleſs they became Proſelytes to them. Now this they did without any authority of their Law, which therefore Chriſt, by the Parable of the good Samaritan, ſhews to belong to the loving of (and ſhewing mercy to) others beſide their own countrymen, and extendeth the meaning of the word [*Neighbour*] to all thoſe who are of the ſame common ſtock with us, and are men as well as our ſelves: though the truth is, God by preſcribing the Jew peculiar meats, and forbidding others that were familiarly uſed by the Nations, did conſequently interdict them any ſpecial familiarity of converſe with the Nations, by way of caution, leſt they

ſhould

ſhould be corrupted by them (who were at that time ſo extremely idolatrous and filthy in their practices;) which rule conſequently was to be accounted temporary, and to laſt no longer than the reaſon of it. But then, for the *hating of enemies*, it is not to be thought that there was any ſuch precept given them, of hating either all but their own country-men, or even all their very enemies. Thus much only toward it we find in the **Law**, that though the Jews were commanded to do courteſies to their enemies of their own country, to *bring back an enemies Ox going aſtray, and to help up his Aſs lying under a burthen*, Exod. 23. 4, 5. Deut. 22. 1. &c. yet they are forbid to enter any friendſhip, affinity, league with the ſeven Nations, *Hittites*, *Amorites*, &c. or to ſhew any mercy to them, but commanded to *deſtroy them utterly*, Deut. 7. 16. and 20. 16, 17. and accordingly it was practiſed *Joſh.* 10. 40. and the ſame, in ſome proportion, with other enemy-cities, *Deut.* 20. 13. *Thou ſhalt ſmite all the male with the edge of the ſword*; but this with ſome limitations, they were to offer them conditions of peace, and to permit them to redeem their lives, if they deſired it, by ſervitude, *ver.* 10, 11. The ground of this difference between the ſeven Nations and other enemies of the Iſraelites, is viſibly the nearneſs of the former, and the danger of the Iſraelites being corrupted by them: and ſo 1. this extreme ſeverity was not commanded toward enemies indefinitely, but only toward the ſeven Nations, leſt, if any of them were preſerved, they ſhould ſeduce them to their abominable filthineſſes, *ver.* 18. whereas the proceeding was not ſo ſevere againſt other enemy-cities farther off, from whom there was not the like danger; and 2. it doth not appear that this belonged to any but of that age, in conſideration of the danger of ſeduction to their ſins; for *Solomon* doth not ſo, but only *levies a tribute of bond-ſervice* upon them, 1 *Kings* 9. 20, 21. After the ſame manner were they to deal with the *Amalekites*, *to have war with them for ever*, *Exod.* 17. 16. *Deut.* 25. 19. and with ſome difference with the *Moabites* and *Ammonites*. In all which nothing can be obſerved

ſerved contrary to the law of Nature or humanity; for the ſame power that the Magiſtrates on earth have over malefactors, the ſame ſure muſt be yielded God over Nations and Governours of them, to put them to death by what means he pleaſe. This execution he was pleaſed to commit to the people of the Jews after a long time of patience, when thoſe Nations *had filled up the meaſure of their Rebellion*, Levit. 18. 24, 25. So that this [of *hating enemies*] cannot be accounted of as any common general command, (for it held not generally againſt any but theſe forenamed Nations) but as a ſpecial, particular ſentence of Gods, to be at that time executed on them, And although, the truth is, the Jews did generally reſolve it lawful to kill or ſpoil any that were ſtrangers from the Religion of the true God; yet by the limiting of Gods command for ſuch execution to theſe forenamed, and that with this reaſon, becauſe they had *filled up the meaſure of their iniquities*, (which when it is, none but God can judg of) it is evident that this was an error in the Jews, and that the rather, becauſe at this time when Chriſt ſpake, they were ſubject to the *Romans*, and had no power of the ſword in their hands; in which caſe thoſe former commands of war with *Amalek*, (much more with other idolatrous Nations, againſt whom it was not appointed) became utterly out-dated, and the Law of Nature was to prevail, which commends love and charity to all men.

The Law of Nature

[a] *Nemini nocere niſi prius laceſſitum injuriâ.* Cic. Offic.

[b] Ariſt. *Top. l.* 2. [c] Ἅτινα οἴεσθαι δεῖν ὑπερβάλλοντας ἔχειν, Æſchyl. Pr. Ø. Πάσχειν ἢ κακῶς ἐχθρὸν ὄντ' ἐχθρῶν ἀδὺν ἀκοῦσαι. Id. Ø. Πολλῶν κακῶν κρεῖσσον ἀντιμεῖσθαι, Ἢ πρὸς ὀλίγοις δοῦλος. Ø. Οὔτι πώποτ' ἐχθρὸς, ὃς' ὅταν δώσῃ, φίλος, Soph. in Ajace. Μᾶλλον ἐχθρὸν κακὸν οὐ εὐφρανῶ ἐμοὶ, Ὅστις πολλῶν μὴ ἀντίδικον Ἕλληνων, ἀλλ' ἀνδρὶ ἑνὶ πολλὰ κακὸς, Soph. in Oedip.—Ὅταν ἢ πολεμίοις δεῖσαι κακῶς Θέλῃς, ἀδεὴς ἐμπεδον κεῖσαι νόμῳ, Eurip. Ion. And again, Οὐ χρή με δεῖν κτείνειν διπλοῦν λαβόντα;

S. *You promiſed alſo to ſhew me what the law of* Nature *had done in this matter: I pray, what is it?*

C. We have no better way now to judg of that, than by the writings and ſayings of the wiſeſt natural men; the ſum of which is this, [a] That all men are to be loved and obliged by us; no man to be hurt or diſobliged, but he who hath firſt injured us: in which caſe the great [b] Philoſopher thinks it as [c] reprovable a thing to *love an enemy*, as to *hate a friend*. But withal, the mo-

ἀλλαχοῦ; So another, Μισεῖν μίσει, καὶ φιλεῖν φιλεῖ. And *Thucyd. l.* 1. *p.* 77. Ἀγαθὸν ἡ ἀδικεῖσθαι πεπαύσεσθαι. And *Homer* Λοιδὴ γὰρ τό γ' ἔπειτα, it is a reproachful thing not to revenge Injuries. *Odyſſ. l.* 24. And *Heſiod. l.* 1. Τὸν φέρτερον ἔστι δικαίως τιμᾶν, τὸν δ' ἐχθρὸν ἀδικεῖν. So *Ariſtot. de Mor. ad Nicom. l.* 5. Δοκεῖ γὰρ καὶ παιδαγωγεῖν τὸ ἀντιλυπεῖν. καὶ ὀρθῶς ὁμῶς τὸ καὶ ἔπαινον ὁμοίως ἔχειν. τὸ γὰρ φροντικὸν ὁμοίως ἀνάγκη καὶ ἀποδοτὸν εἶναι. And *Rhetor. l.* 1. *c.* 9. Δίκαιον καὶ τὸ δικαιοσύνῃ καλὸν. καὶ τὸ τοῦ ἐχθροῦ τιμωρεῖσθαι μᾶλλον, καὶ μὴ καταλλάττεσθαι· τὸ τε γὰρ ἀνταποδοῦναι δίκαιον, τὸ δὲ δίκαιον καλὸν· καὶ ἀνεξίκακον τὸ μὴ ὑπεῖξαι. So *Senec.* 11. *Ep.* 82. *Hoc juſtitiæ convenit, ſumum eu que tribuere, beneficio gratiam, injuriæ talionem, aut certè mitem gratiam.* So *Cicero, inter ea que ad jus naturæ pertinent ponit vindicationem, de Invent.* 2. *Et ad Atticum, Odi hominem & odero, utinam ulciſci poſſem. Et in Antonium, Sic ulciſcar facinora ſingula, quemadmodum à quibuſque ſum provocatus.*

derateſt, and wiſeſt, and moſt elevated minds, though they would not command or oblige all men to love enemies, do yet commend it as moſt honourable ſo to do, and give many excellent reaſons for it, and conclude, That the *wiſe and good man hath no enemy.* So that from all this, the ſhort is, That the Jews taking ſome advantage from thoſe forementioned commands of *Moſes*, and miſtaking them, did think it lawful to hate others of different Religions, *i. e.* all other nations, (and the ſame may be obſerved of Grecians toward the reſt of the world under the title of Barbarians:) but in this did they both againſt the Law of *Moſes*, as hath been ſhewed, and againſt the Law of Nature, by which hating or hurting is avowed only in caſe of injuries done, and even then alſo the contrary commended: and ſo that which Chriſt hath here to do, is, partly to recal and reform the Jews to the Law of Nature, and to command that which that Law commanded; partly to advance and ſet it higher than the Law of the Jews had required of them before.

S. *What then is now the Law of* Chriſt *in this matter?*

C. It is ſet down, Verſ. 44. *But I ſay unto you, Love your Enemies &c.* to the end of this Chapter. The ſum of which is, That other mens faults or ſins againſt us, nay, againſt God himſelf (for the Jews enemies, the people of the ſeven Nations, *Amorites*, &c. being moſt deteſtable ſinners before God, are here referred to in this word *Enemies*) give not us any diſpenſation for the non-payment of that great debt of our nature, *love to all our kind.* It is true indeed, the paſſions and affections that our Nature is ſubject to do incline us to re- The Law of Chriſt.

venge against our enemies; or if we can conquer that, yet we cannot chuse but make a distinction between friends and foes, and at least have a great coldness and indifference to those who have deserved so ill at our hands. But Christ is come to mortifie those affections of rage and revenge; and lead us (higher than nature would bring us) to affections, and words, and actions of kindness and benignity to those that have exprest the contrary of every of these toward us.

S. *But is it not abundantly sufficient, if my affections and behaviour toward mine enemy be not like his to me, unkind, retaliating of injuries, &c? Is there any more required of me?*

C. Yes undoubtedly of a Christian; who is to transcribe that copy that Christs own dealing with us when we were enemies did set us. I must not only negatively, not hate, or curse, or pursue with injuries; but positively love, and bless, and do good, and pray for my greatest enemy.

S. *What is meant by* loving him?

Of loving.

C. That denotes the affection of charity and kindness and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his Soul, conviction of sin, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sin in him, which is of all things the most proper matter of compassion; 3. Being cordially affected toward him.

S. *What is meant by* blessing him?

*Blessing, εὐλογεῖτε.

C. The word in * Greek and the opposition to cursing, (*i. e.* evil or bitter speaking) noteth kindness and friendliness of language, giving them all friendly and courteous words, who have nothing but railing and evil speaking for us; commending in them whatever is capable of our praises, though they do nothing but defame and backbite us.

S. *What is meant by* doing good to them?

doing good to.

C. All outward real effects and actions of charity; Such are alms, if they be in want; feeding, giving to drink,

drink, clothing them, when they are hungry, thirſty, naked; comfort, if in any diſtreſs; counſel, if in any difficulty; reſcuing their goods, &c. if we ſee them in danger; admoniſhing them in a friendly manner, and ſuch as may be moſt likely to prevail with them, when we ſee them falling into any ſin; reproving and correcting fatherly, when we ſee them faln: In a word, contributing our utmoſt to the good of their bodies, eſtates, families, reputations, but eſpecially their ſouls; and all this without any tincture of revenge or rage mixing with it.

praying for enemies.

S. *What is meant by* praying for them?

C. Deſiring of God for them whatſoever they want: 1. Grace for amendment of life; 2. Pardon of ſin, with an expreſſion of my free pardoning them; 3. All other bleſſings temporal and ſpiritual which they ſtand in need of. And becauſe the practice of this is ſuch a ſtranger to the world, I ſhall (at once to prove and exemplifie this duty) ſet you a copy of it, a very ancient form tranſcribed from St. *Baſil*, one of the holieſt Champions of the Church of Chriſt, which from him you may not fear to uſe or imitate.

A Prayer of St. *Baſil* tranſlated out of a Greek Manuſcript in the Univerſity Library of OXFORD.

O *Long-ſuffering and eternal King, that for the condemnation that came by the Tree, wert lifted up on the Tree, (and taken from this Earth by that ſhameful death) and haſt ſhewed forth thy ſelf to all that chuſe to follow thy ſteps a patern and copy of long-ſufferance and patience, that offereſt up thy interceſſion to thy coeternal Father, for thoſe very fight-*

Ἀνέξικακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ τὸ ἐκ ξύλου κατάκριτον δὴ ξύλου ἀρθεὶς, καὶ τοῖς ἀκολουθεῖν σε τοῖς ἴχνεσιν αἱρεμένοις μακροθυμίας σαυτὸν ὑπόδειγμα παρεχόμενος, ὃς ὑπὲρ ἧς ἐκτήσω ποιμνίου σε ποιμαίνων ἔντολὴν παρεπίμπλης τῷ συναϊδίῳ πατρὶ ἱλασμὸν ἀναπέμπων· αὐτὸς φιλάνθρωπε κύριε, καὶ οἷς δ' ἀπε-

ers against God which crucified thee: Do thou, O Lord, thou the same lover of mankind, afford thy mercy and pardon to all that are enemies to us, which either by treachery, or reproach, or contumely, or envy, or by any other means, through the treachery or calumny of the Devil, that lover of hatred, have exprest their malice or madness against us: Change their counsels from that mischievous, to a sweet Christian temper of gentleness; infuse into their hearts sincere unfeigned love; bind them fast to us in the inviolable bands of Spiritual friendship; and by what means thou knowest most fit, make them partakers of thy pure life. As for those that love us, or for thy holy Names sake do administer to our bodily necessities, repay them with the riches and abundance of thy gifts, and vouchsafe them the lot and portion of faithful and wise Stewards; and for those that out of good affection have remembred our infirmities, or have prayed for us, reward them with thy plenteous grace. To those that have commanded us miserable unworthy Creatures to pray for them grant those things that be profitable for them, and yield them those requests of theirs which tend to their salvation, and send them from thy holy place thy rich mercies and bowels of compassion. And, O thou Father of Compassions, pity all those that trust in thee, draw all to the Divine

χθείας ἐσμὲν, ἢ ἐπιβουλεύουσιν, ἢ ἢ λοιδορουμένοις ἢ ἐπηρεάζουσιν, ἢ βασκαίνουσιν, ἢ καθ' οἷον δή τινα τρόπον ἐξ ἐπιβουλῆς καὶ ἐπηρείας τοῦ φιλαπεχθήμονος δαίμονος μισοῦσι καὶ ἀποστρεφομένοις, συγχώρησον τὸ τῆς εἰς ἡμᾶς παροινίας πλημμέλημα· μετάβαλε τὰς γνώμας αὐτῶν ἐκ κακοηθείας εἰς ἐπιείκειαν· ἔμβαλε ταῖς καρδίας αὐτῶν ἄδολον ἀγάπην καὶ ἀνυπόκριτον· σύνδησον ἡμῖν αὐτοὺς ἐν ἀῤῥήκτοις δεσμοῖς εὐνοίας πνευματικῆς· καὶ τῆς ἀκηράτου σου ζωῆς, οἷς οἶδας λόγοις, κοινωνοὺς ἀποτέλεσον. τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ καὶ εἰς τὰς σωματικὰς χρείας διὰ τὸ σὸν διακονοῦντας ἅγιον ὄνομα, ταῖς πλουσίαις σου δωρεαῖς ἀντάμειψαι, καὶ τῆς λήξεως τῶν πιστῶν καὶ φρονίμων οἰκονόμων ἀξίωσον· καὶ τοῖς τῆς ἀσθενείας ἡμῶν ἐν ἀγαθῇ διαθέσει μεμνημένοις, ἢ καὶ ὑπερευχομένοις δαψιλῆ τὴν χάριν σου ἐπιβράβευσον. τοῖς ἐντειλαμένοις τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ὠφέλιμα χάρισαι, καὶ τὰ πρὸς σωτηρίαν αὐτήματα παράσχε, καὶ πλούσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμοὺς αὐτοῖς ἐξαπόστειλον. πάντας, εὔσπλαγχνε, τοὺς ἐπὶ σοὶ πεποιθότας ἐλέησον, πάντας εἰς

love

love of thee: be thou president in all things, and assistant to all, together with us thy sinful and unprofitable Servants, and make us all Heirs of thy Kingdom; for to thee it belongs to shew mercy, and to save us, O our God, for thine is the power for ever, Amen.

τὴν θείαν σου ἀγάπην ἥλκυσον πρόσηθι πάντων, καὶ ἀντιλαβοῦ σὺν ἡμῖν τοῖς ἁμαρτωλοῖς καὶ ἀχρείοις δούλοις σου, καὶ τῆς σῆς βασιλείας κληρονόμους ἀπέργασαι. σὸν γάρ ἐστι τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς, ὁ Θεὸς ἡμῶν, ὅτι σοῦ ἐστὶ τὸ κράτος εἰς τοὺς αἰῶνας, Ἀμήν.

S. *This is a duty of some difficulty: what help can you direct me to, to facilitate the performance of it?*

C. Many considerations there are which will tend to that end. Three there are here named.

S. *What be they?*

C. The first is the example of God, who sheweth mercy to sinners, who are his enemies; and in the outward dispensation of temporal blessings, giveth as liberal a portion many times to the wicked, unthankful provokers, as to his good servants; and for the common advantages of life, *Sun* and *Rain*, dispenseth them generally in an equality to all. And then for us to do the like is a God-like thing, the greatest dignity that our nature is capable of. Considerations to facilitate this duty. The first.

S. *What is the* second *help?*

C. The consideration of the Reward which God hath decreed for such who do this, and that proportioned to their actions; *viz.* Retribution of good for evil, of mercy and happiness, though we are sinners and enemies. Whosoever doth but think of that, how much the joyes of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never think fit to make such an unequal exchange, to lose so rich a reward for so poor a pleasure. The second.

S. *What is the* third *help?*

C. The consideration of what is done by all others, the vilest and wickedest men in the world. For such were the Publicans accounted, and yet they could think themselves obliged to love their friends, and satisfie that obligation; they could use Civilities and courteous Com- The Third.

pellations and Salutations to their Neighbours, &c. And if we, who are bound to exceed the Scribes, and Pharisees, the strictest Sect among the Jews, shall be but in the same rank with Publicans, (who are other-where put with Heathens and Harlots and Sinners) the vilest and most abominable of all men, this will sure be a great reproach to us Christians.

S. *What other Motives can you add in this matter, why I should* love my enemies?

Five Motives more.

C. 1. That by this means I shall conquer my self, my unruly passions, which is a most glorious heroical piece of Victory. 2. That by this I shall preserve my self in a great calmness and quiet of mind; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemy; Revenge being a means of exasperating and enflaming him, Charity of melting him. Which if I do, I first get a friend for an enemy; and secondly, have the honour and claim to the reward due to them *that convert sinners from the error of their ways.* 4. That this is a way of excelling all other men in the world, none but Christians thinking themselves obliged to do this. 5. That this is the special way of Christian Perfection, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect.* In stead of which S. *Luke* reads, *6.36. Be ye merciful,* &c. noting this Mercy or Alms or Benignity to Enemies to be the highest degree of Christian Perfection.

S. *I beseech God by his renewing quickning Spirit to mortifie the contrary sin, and work this truly Christian grace in my heart. You have past through the fifth Chapter, and so* Christs *Reformation of and additions to the old Commandments: I will not question why* Christ *reformed or improved no more of them, it is sufficient to me that he hath not; which being an act of his wisdom, it is not for man to question, but acquiesce in.*

C. You judge aright; yet do I conceive that three other Commandments of the second Table Christ hath also improved in this Sermon. The eighth, that against *stealing,* he hath improved into *doing unto others all things*

things which we desire should be done by them to us, Chap. 7. 12. The ninth, that of not *bearing false witness*, he hath improved into *not judging* Chap. 7. 1. The last, of *not coveting*, into *taking no thought*, Chap. 6. 25. &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you.

Sect. XI. *Of the fifth Commandment.*

As for the fifth (which is the only one of the second Table which will then be left out) there may be particular reason for it, because that *honour* of *Father* and *Mother*, obedience to Superiors, Magistrates, &c. was by the Jewish Law advanced so high, even to the prohibiting of thoughts of evil against such (which, say the Jews, is the only case wherein thoughts are prohibited) that there was no need, or almost possibility, of setting it higher in respect of the degree. And for any thing else in that matter, it will be worth your marking, that Christ meddled not with it. Though he were as God, the *King of all Kings*, and might have changed or disposed of their Dominions as he pleased, yet he was not pleased to make any alteration, but to continue and settle all in that course wherein it had formerly been placed by God himself, living in subjection to the known Laws, *paying tribute to Cæsar*, and not so much as accepting the judicial cognizance of an offence when he was put upon it: so that what he added to *Moses* in this matter, was only greater reverence and awe to the Father, or Magistrate, or Civil power, not any retrenching of his former rights. In which he was so extremely careful, and tender above ordinary, that whereas *Moses* among the *Egyptians*, when he was but a private man did take upon him to exercise an act of judicature on the *Egyptian* which wronged the *Israelite*, *Exod.* 2. 12. Christ would never do any such thing, but left the *woman taken in adultery*, and all other offenders, to the ordinary legal course, and would not upon any importunity usurp or take upon him any thing in that matter. By which, if you please, you may discern how far from the practice and Gospel of Christ are those Doctrines of ambitious men, which have made Christian Religion a ground or

Christ meddles not with Dominion among men.

excuse of moving and disquieting of States, and shaking, if not dissolving, of Kingdoms.

S. *What Doctrines are those?*

Doctrines of Sedition.

C. I had rather you should be ignorant of them; yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be careful to avoid them. 1. That of some adorers of the Papacy, *viz.* That the pretended Vicar of Christ as Successor of S. *Peter*, hath two swords given him by Christ, the Spiritual, and the Temporal; and that by that means he hath power to dispose of all the Kingdoms of the World, and in case of Heresie, to excommunicate Princes, and absolve all Subjects from their bands of Allegiance to them. A thing so ridiculous to be affirmed of the Pope as Christs Vicar, (if it were supposed that he were so beyond all other Bishops, when, as I have already shewed you, Christ himself absolutely disclaimed all such power, and, beside that he gave no *Sword*, but only *Keys*, to *Peter*, most sharply reprehended him for using the *Sword*, though against the apprehenders of Christ himself) that more considerate Papists discerning this, and yet unwilling to divest the Pope of that so long usurped power, have found it necessary to pretend another Tenure for him; and therefore style the Pope not the Vicar of Christ (for that would give him no power so much as of a Civil Judge) but the * *Vicar of God*, whom he hath set up to be his *Vicegerent* over all the World: a doctrin too senseless to need, and not so much avowed as to expect a confutation. Of which whole matter it is enough to observe, that it is set as a Character of Christs greatest enemy, Antichrist himself, that he shall *exalt himself above all that is called God, i. e.* (as it is ordinarily interpreted) above all the Kings of the earth. All that will be useful for you to learn, is the unchristianness of those actions in Subjects which are built on such Antichristian principles as these, such as are Rebellion, Treason, Sedition, attempting the commotion of States, on colour of Religion, or on any other title or privilege from Christ (or any Vicar or Officer of his) to do so; defaming, *speaking*

The Popes Two Swords.

* *Vice-Deum. Papam vicarium immortalis Dei.* Rodericus Zamorensis in Speculum vitæ, l. c. 1.

evil

evil of Dignities, &c. A ſecond *Doctrin* of this nature is that which ſome ſpeculators and nice wits have pitcht on, by miſtaking of ſome Scriptures, and not foreſeeing the dangerous conſequents of it, *viz.* That all * *Dominion* (whether of any private man over his own Poſſeſſions, or of a King over his Subjects) *is founded in Grace, i. e.* That no man hath right to rule others, or even to poſſeſs any part of his own inheritance, but he who is in the *favour of God*, a *gracious ſpiritual perſon.* A *Doctrin* abſolutely deſtructive to all Government and to all community; every man that thinks himſelf godly, (as when ſo much advantage is to be made of it, every ill man will either think, or, which is all one in effect, pretend himſelf to be) having by this *Doctrin* authority to rebel againſt any, to deſpoil any, whoſe power or wealth is an eye-ſore to him, there being no other Judg on Earth, but his own cenſorious, or mutinous, or covetous humor, to pronounce infallibly of any man whether he be a *Child of God*, or no. As for the falſneſs of it, it were ſufficient to ſay from Chriſt, That *God ſends* his *rain on the unjuſt as well as the juſt*; and therefore the latter of them hath not the Incloſure of the good things of this world, whether *riches* or *power*: Or ſecondly, That we are forbidden to *judg before the time*; and therefore if it were granted that none but the juſt hath that title, yet were there no way of defining who is juſt in this life, nor conſequently of diſſeizing the wicked of his inheritance: And thirdly, That he that is not now within that Covenant of Grace, may be within it to morrow; and therefore that that Doctrin would bring in all uncertainty and confuſion. But I conceive there is a Chapter in the New Teſtament that is moſt of it ſet on purpoſe againſt this Doctrin, as againſt a branch of the Hereſie of thoſe that then called themſelves Gnoſticks; it is 1 *Tim.* 6. And if you pleaſe, becauſe it is not readily underſtood, I will give you a *Paraphraſe* of it, for the former part of it, which moſt ſpecially concerns this purpoſe. 1 *Tim* 6. 1. *Thoſe Chriſtians which are ſervants under yoke*, (*i. e.* Bondſlaves to Heathens) muſt perform all that ſervice and obedience

* Dominion founded in Grace. *Dominium fundatur in Gratia.*

1 Tim. 6. 1. &c.

to

to them which belongs to them by the Laws of ſervants among the Heathens, that the Profeſſion and Doctrin of the Goſpel or Chriſtianity be not *evil ſpoken of* by thoſe Heathens, as it will be, if they ſee men prove the worſe ſervants for being Chriſtians.

Verſ. 2. And thoſe Chriſtians again that have Chriſtians for their Maſters muſt not deſpiſe them, or detract any part of that obedience which is due to them, upon pretence, That by being Chriſtians they are become their equals or brethren: but let them rather conſider that their Chriſtianity obliges them to perform moſt diligent ſervice to them, becauſe the Faith and Love that conſtitutes men Chriſtians, conſiſts in * helping and aſſiſting one another to do good, which is all wherein their ſervice conſiſts. And that this be the practice of all ſervants, do thou who art to inſtruct them, take care by thy Doctrin and exhortation.

* So ἀντιλαμβανόμενοι τῆς εὐεργεσίας ſignifies: ἀντιλαμβάν. is not to partake; (that is συλλαμβάνεσθαι) but to take up at the other end, (as in carrying a Flasket) and ſo to help bear the burthen, or (as ἀντὶ ſignifies *pro*) to take up, and bear any weight in anothers ſtead, *i. e.* to help or aſſiſt, and particularly to take care of, as *Iſa.* 26. 2. ἀντιλαβόμενοι ἀληθείας, that *take care of the truth*: and εὐεργεσία is in an active not paſſive ſenſe, as *Act.* 4. 9. (the only place beſides where it is uſed) it ſignifies *doing good*, not *receiving* it.

3. And for thoſe Gnoſticks (mentioned Verſ. 20. with the ſame character there ſet upon them as here) which teach Libertiniſm inſtead of the Doctrin of Chriſtianity and Piety;

4. This you may obſerve and mark of them, that they are puft up with an opinion of *a* knowledg (whence they take their name) whereas indeed they know nothing, and ſtudy nothing but *b* diſputings, and verbal controverſies, which have no manner of ſubſtance in them: and this ſtudying is a kind of *c* diſeaſe in them, or diſtemper, at leaſt an effect of it, and all that comes of it is *envy, ſtrife, railings, evil ſurmiſings.*

a γνῶσις.

b So ζητήσεις and συζητήσεις ſignifie.

c νοσῶν.

d διαστροφαὶ, a diſcourſe, παραδιατριβαὶ, a diſcourſe out of the way.

e So διαστρεφόμενοι ſignifies.

f πορίσμα.

5. Odd kind of *d* diſcourſes of men that have their minds perverted, and have *e* loſt the truth, and have taken up an opinion (which cauſed the Apoſtles ſpeaking of them at that time) that the *f* Chriſtian Religion is a gainful trade, a means of helping one to ſecular advantages

vantages (as that a Servant ſhall be made free by that means &c. which occaſioned this diſcourſe.) *From ſuch teachers and doers as theſe do thou ſeparate thy ſelf*, expreſs thy diſlike of them by ſome means, exerciſe ſome part of Eccleſiaſtical * cenſure, by way of diſcipline upon them.

* So ἐπίτιμον noteth.

6. As for that opinion of theirs, That the Goſpel or Chriſtianity is a gainful calling, Though it be not true in that ſenſe wherein they uſe (or whereto they apply) it; yet in this other ſenſe it is moſt Orthodox, That *Chriſtianity with a competency is all the wealth in the world.*

7. For it teacheth us this, That *having brought no treaſure with us into the world, it is certain that we ſhall carry none out:* and therefore,

8. If for the time that we live here, we have enough for the neceſſaries of life, *food and raiment*, (as any man that uſeth thoſe means that Chriſtianity directs to ſhall never fail of them) we ſhall in this be † ſufficiently provided for.

† That is the meaning of ἀρκεσθησόμεθα τούτοις, in theſe we ſhall have enough, or With theſe we ſhall be ſatisfied, not as we render, [Let us therewith be content] for it is in the Future Tenſe, and the Indicative, not the Subjunctive Mood, and, ἀρκέσθης is properly *to have enough*, and ſo αὐτάρκεια, V. 6. *having enough of his own*, without inordinate means to get it. So the Syriack renders it [*wherefore meat and cloathing are ſufficient for us*] מספקא from מספק or שפק both in ſenſe and ſound *ſuffi.io*, differing from the Latin word only in th. Latine Termination.

9. But they that will not thus be ſatisfied, but will be rich, lay up treaſures in this world, (and ſo for power and authority) and make Religion a means to procure them, they do by this ingulf themſelves into all the dangers and temptations in the world.

This place you ſee is directly confronted againſt that doctrin: and if you will conſult 1 *Cor.* 7. 20. and explain thoſe words, [*Let every man in that calling whereunto he is called, therein abide*] as the context will enforce; you will find this to be the reſult of them, not that it is unlawful for a Chriſtian to improve his eſtate or condition in this world, (for *ver.* 21. the Apoſtle adviſes ſlaves to obtain their freedom if they can) but to ſhew us, that to think our ſelves free from any obligation

gation of this world by virtue of our Christianity, is to make Christian liberty a pretence to the satisfying of our concupiscence or carnal desire, and so a thing most unchristian in those *Gnosticks*, which there also are spoken against by this Apostle.

By all this you see this Doctrin as punctually prevented, as if it had been by Prophesie foreseen so long before, it being indeed the Doctrin of the then present *Gnosticks*, (as will farther appear by what is said of them distinctly, 2 *Pet.* 2. 10. That they *despise dominion, and fear not to speak evil of dignities*; and so, *Jude* 8. * *they set at nought dominion*, evacuate, take it away) then in later times by the Schoolmen revived, and of late by others brought back into the world again. The observing this antidote against it will secure you from many hurtful practices of which this last age hath been fruitful beyond all others. Some other Doctrins there are of this same making very fatal to Government, especially to Monarchy: but instead of insisting on them, I shall put you in mind of this great truth, that Christ and his Disciples were, of all the Doctors that ever were in the world, the most careful to preserve the Doctrin and practice of Allegiance, even when the Emperors were the greatest opposers of the Christian Religion; and if ever you mean to be accounted a follower of them, you must *go and do likewise*.

* ἀθετῶν κυριότητα.

Christs example pretended for submission to the prevailing power.

S. But I pray give me here leave to insert one question concerning those Emperors, which is thought to be of some difficulty, Whether Christ in acknowledging allegiance due to Tiberius Cæsar, *whose predecessors had so lately changed the ancient Government of* Rome *by the Senate, did not by that act of his* example *give* liberty *to us, that we may lawfully yield our allegiance to any unjust prevailing power whatsoever it be.*

C. The state of the Government of *Rome* at that time when Christ lived, must be considered distinctly what it was. It is true indeed, that *Julius Cæsar* had (not many years before) wrested the power out of the Senates hands, and changed the Government violently: but before this time of *Tiberius*, whereof now we speak, the busi-

buſineſs was ſo accorded between the Senate and the Emperors, that the Emperor now reigned unqueſtioned without any competition of the Senate: In him the power was quietly ſeated, the mony ſuperſcribed with his Image, and Edicts ſent out in his name, and he lookt upon by all (without any rival) as inferior to God only. In which caſe of his acknowledged power, Chriſt being born in his dominions, thinks not fit to make a queſtion of his right, where there was none made by the Romans, or to diſpute *Cæſar*'s title (howſoever acquired by violence at firſt) when they from whom it was taken did aquieſce, and diſputed it not. Which caſe how diſtant it is from other forcible uſurpations, (where the Legal Sovereign doth ſtill claim his right to his Kingdoms, and to the Allegiance of his Subjects, no way acquitting them from their Oaths, or laying down his Pretenſions, though for the preſent he be over-powered) is eaſily diſcernible to any who hath the courage and fidelity to conſider it, and is not by his own intereſts bribed or frighted from the performance of his Chriſtian duty. It being withal moſt certain, That it belongs not to the Conveniences or Advantages of Subjects, to determine or prevail any thing in the buſineſs of Princes rights. I have briefly anſwered your ſcruple, and thus far inſiſted on this theme, though a little out of the way, becauſe the Fifth Commandment of the Law is the only one of the ſecond Table, that the following of Chriſts method in this his Sermon doth not preſent to our conſideration, and yet was fit enough for you to learn ſomewhat of, above what you had in the Catechiſm of the Church.

Sect. XII. *Of the duties of the First Table.*

S. *But why is there nothing here added by* Chriſt *concerning the duties of the* First Table, *which immediately reſpect God? For that I conceive is clear, that no one of them, ſave only the* Third, *that about* Swearing, *hath yet been touched by our Saviour in this Sermon.*

C. Beſide the Wiſdom of God, which even now you acknowledged ſufficient in this matter, many Reaſons might be farther rendred for this courſe of Chriſts; eſpecially this, That the duties of the First Table were

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under *Moses* set high (and explicated) enough already, and Christ need not to repeat, save only what he meant to improve, or farther to illustrate and explain, and therefore repeated them not. Now for this a farther Reason may be rendred, taken from the different œconomy or administration of things under the Old and New Testament. Under the Old Testament God resided among the Jews himself in his Divine Nature, (without taking upon him our flesh) revealing himself to *Moses* in the Mount, and in Visions and illustrious Apparitions to him and other of the Patriarchs, and to the people continually in the Oracle, and so immediately disposed of all things, that the Government of the Jews was by their Writers styled the * *Government of God himself.* This Revelation of himself, and immediate residence among them, might make it fit and proper for him to give them Precepts for the Worship of God, (and for all kind of duties of that kind) as distinct and punctual, clear and high as could be: And so indeed it was an explicite elevated Law of Piety in general, to *love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength.* And for the particulars of outward Performances, there were so many Cautions, so many Ceremonies, such strict performances of all kinds, that Christ did rather think fit to take off from the weights of those burthens, than to add to them: And it is a common observation, That the Ceremonial part of the Old Testament Law, and all that which was Typical and prefigurative of somewhat to come under Christs Kingdom, was then (as all positive Laws) obligatory only to them to whom it was given, *i. e.* to the Jews, but not to the rest of the (then) Gentile or (now) Christian world, no not to the very Proselytes under the Old Testament, that came and lived among the Jews, but only to the Natives, and to those that would be Proselytes of Justice, *i. e.* would be in their Obedience as perfect Jews as they. But the state of the Gospel being of another œconomy, God the Son † pitching his Tent in our nature, taking our very human flesh and soul upon him, and becoming very man

* Θεοκρατία Joseph.

† Ἐσκήνωσεν Joh. 1.

man among us, it was now moſt reaſonable that he ſhould heighten our obligations of duty (to that Nature which he had thus heightned and elevated to an higher pitch of dignity, by aſſuming it) and by giving us in our fleſh ſuch ſublime, viſible, elevated copies of charity toward all mankind, require us readily to tranſcribe them; eſpecially when he had alſo taken off ſo much of the former burthen of Ceremonies from our ſhoulders, and ſo leſſened our weight, and yet given more grace, than before was allowed under the Law, to ſuſtain it.

S. *This is a very reaſonable account of this matter; but why then is one of the four Precepts concerning God (that of perjury) mentioned and improved by him, and none elſe?*

C. The Reaſon is clear, becauſe though that Commandment concern God, by calling him to witneſs whenſoever we ſwear, and by calling him to witneſs a lye, (which is a great vilifying of God) if we ſwear falſly; yet ordinarily it reſpecteth men alſo, and that more principally, becauſe they are wronged by my perjury, the promiſſory oath being indeed a means of ſecuring my Brother of any thing which I promiſe him, and the breaking of that, the betraying of this fortreſs which was to have ſecured him: and therefore it is obſervable in S. *James*'s prohibition of ſwearing, that he adds to the negative precept, this as the affirmative command, *Let your yea be yea, and your nay, nay, &c. i.e.* Let your word be as good as an oath, be you moſt ſtrict in making good or performing your promiſes. And that I conceive to be the pitch to which Chriſt deſired to raiſe us in this matter, that we ſhould be ſo punctual in performing our promiſes to men, that they might not need an oath from us, to believe us in any thing; and ſo that we ſhould never ſwear at all, or if we did, never have excuſe or pretence to do ſo. And to conclude this particular, you may mark that Chriſt having taken our fleſh upon him, the generality of all his Sermons and precepts do chiefly reſpect our Brethren, (meekneſs, obedience, peaceableneſs, merciſulneſs,) and

Perjury reſpects men as well as God.

even

even for the other sort of precepts, that concern God, he is content they should sometimes give way to these duties to our fellow-Christians; *I will have mercy*, saith he, *and not sacrifice*, Matth. 9. 13. and in the business of the Sabbath again, *I will have mercy, and not sacrifice*, Matth. 12. 17. *i. e.* When both cannot be performed, he prefers the work of charity, or mercy to our brethren, before the outward duties toward God himself.

S. *I must now intreat but one favour more, (and it is from your own example in that former of* honouring the Parents) *that having not elsewhere as yet explained these three Commandments of the First Table to me, you will now please to do it, (with what brevity you please, (as you did even now the Fifth Commandment) because they be not directly in your way in this place) and then I shall hope to put all together, and shall conceive my self to have received sufficient light for the understanding of the whole Decalogue. I shall suppose my request granted, and beseech you to begin with the first.* [Thou shalt have no other Gods but me, *or*, before me.]

Of the first Commandment.

What is the general importance of that Precept?

C. That we must acknowledg the God of Israel to be God, and as firmly resolve that there is no other God before, or beside him.

S. *What is it to* acknowledg *him to be God?*

C. To perform to him those several parts of duty which belong from a creature to his God.

S. *What be they?*

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are *Faith*, *Hope*, *Love*, *Fear*, *Trust*, *Honour*, *Worship*, and *Prayer* to him, and that in all the parts of *Prayer*, both in imploring his mercy, and the grateful acknowledgment of what hath been received from him; which is proportionable to sacrifice, which always among Jews and Gentiles was resolved to be Gods peculiar. And you may observe that there is such a sympathy and consent betwixt the first Article in the Creed, (and the first Petitions in the Lord's Prayer) and this first

Duties to God.

firſt Commandment, that the due explication of them (which hereafter I ſhall give you) will be a Comment upon this Commandment.

S. I will then expect till thoſe ſeaſons; and proceed to the 2d. *Commandment; What is the prime importance of that?* *Of the Second Commandment.*

C. It is the arming and fortifying our hearts againſt all other rivals that may poſſibly interpoſe to divert that honor and worſhip that are due from us to God onely. The Heathen world by that ſnare to the eye, that tempting bait of Images, and ſome Carnalities that were ordinarily annext to the uſe of them, were brought to the worſhipping of a many falſe, or no gods, and ſome of them the baſeſt, meaneſt creatures in the world. The Jews contrarily were diſciplined by God to the worſhipping of the one, inviſible, infinite Deity, that had never been ſeen in any reſemblance, and was therefore ſo to be worſhipt, in a place and a manner peculiar to him, and appointed by him. And the making of Images at that time being generally by the Gentiles deſigned to be worſhipt, and the danger being very great, that the Jews would be corrupted by them, (though when that danger was not obſervable, they were not onely counted lawfull to be made, but ſet up ſometimes by Gods own appointment, as the Pictures of the *Cherubim*, &c.) this being eminently true of the graven or molten Images (which were by their Ceremonies of Conſecration conceived to become the bodies of their gods inſpirited by them) they were ſtrictly forbidden by God, and the laſt of them, that of embоſſed Images, became (as it is thought) unlawful to a Jew either to make, or to have, or to bow in their preſence, though they did not perform any worſhip to them. And although that great ſtrictneſs did not extend to all or any of the other Nations, and conſequently not to us Chriſtians, yet God's Jealouſie of a rival being a thing wherein all mankind are concerned, eſpecially Chriſtians, the performance of any Divine worſhip to any Creature in the world, and the very uſe of any other thing in the ſervice of God which is by others worſhipped, & by which we are in any imminent danger to be corrupted, is to be conceived forbidden to all Chri-

Images.

ſtians by the force of that Commandment. So alſo all that vileneſs and filthineſs which was wont to be uſed in their idol-feaſts;(which hath been the ſubject of * another Diſcourſe.) Beſide this Negative part of the Commandment; other particulars there are to which the Affirmative part extends: as that bowing down, adoration or bodily worſhip is due from us to the one true God, (though not to thoſe idol falſe gods) a tribute peculiarly due to him, which hath made and redeemed our bodies as well as ſouls, and this debt muſt in any reaſon be paid to him; and the *worſhipping of God in ſpirit and in truth*, *John* 4. 23. (which is only ſet in oppoſition to the worſhiping on that mountain, and in *Jeruſalem*, *i. e.* to the Samaritan and Jewiſh worſhip) is no way excluſive of, or contrary to this external worſhip of the body, when it is beſtowed on the one true object, and hath the fervency and ſincerity of the ſoul going along with it; for then ſure that (even bodily) worſhip is performed in ſpirit and in truth, whatſoever thoſe words ſignifie; the ſpirits which we have not ceaſing to be ſuch, when they are yoked and joyned with bodies.

* Of *Idolatry.*

Duties of the Second Commandment.

Of the Fourth Commandment.

S. What is the importance of the Fourth Commandment?

C. It is a deſignation of time for the ſpecial performing of God's publick worſhip. For the worſhip it ſelf being firſt ſettled, the branches together with the object of it agreed on, in all reaſon ſome time ſhould be ſet apart for the publick ſpecial performance of it. And the precept in this matter given to the Jews, although it have ſomething in it Typical, *viz.* the ſtrict reſt for that whole day, which imported a reſt wherein all Chriſtians are concerned, the ceaſing of our whole life from our own works, *i.e.* from ſin, the true meaning of the Chriſtian Sabbath, *Iſai.* 58. 13. (and therefore the Fourth Commandment is interpreted by our Church-Catechiſm to ſignifie to us the neceſſity of our *ſerving God truly all the daies of our life*;) and ſecondly, although being a Poſitive Precept, given particularly to the Jews, it be not punctually in every particular obligatory

In it ſomewhat typical and poſitive.

gatory to us Christians (that live not by their Laws) yet will it conclude, from the equity of that command, many things of use unto us. As 1. that it is not onely lawfull, but (for a publick community of men) necessary to set apart some set times for God's service, and by the same reason some set places, set vestments, gestures, and other the like Ceremonies, such as may best both comply with and help, accompany, and heighten our spiritual performances unto God. 2. That what is thus set apart to God's use, is said to be sanctified or hallowed, *i. e.* to have a (*a*) separate respect due to it, such as that it must not ordinarily be mixed with profane and common uses; which is also the importance of the Rest joyned with the hallowing, the not mixing our worldly employments with our divine performances. 3. That the remembrance of God's special mercies is a fit hint or occasion to pitch upon some day, or time, or place, &c. in relation thereto, and thus to discriminate it from others. Such was the (*b*) Creation of the World mentioned there, and the Resurrection of Christ in the Christian Church; and yet this latter not appointed to supplant or swallow up the former, but onely as it deserves of us Christians, to be preferred before it, as for some hundreds of years in the ancient Church, the (*c*) Jewish Sabbath was retained in (a great part, at least, of) the Christian Church together with the Lord's-day, and the services proportioned to them both, but the latter preferred before the former: and if in every week, or month, or year, we should set some time apart to commemorate God's mercy in the Creation, and all his other acts of gracious providence belonging to our preservation, it would be no superstition, but an act of Piety, in any single Christian, or (if authority should think good) in any publick society of them. So likewise the Birth, Passion, Ascension of Christ, the Descent of the Spirit, the Birth or Martyrdom of the Apostles and Saints of Scripture, and any remarkable temporal deliverance, or (by proportion also) any matter of humiliation,

The equity of it to Christians.

Set times to commemorate mercies.

a So *Διεχωρίσθησαν*, *Eccles.* 33. 8. is set to signifie that holy separate state bestowed *ἐν γνώσει κυρίου*, in or by God's knowledge, on one day above another, according to the notion of the Hebrew קדש both for hallowing and separating.

b The Creation and Resurrection.

c *τὸ σάββατον καὶ τὴν κυριακὴν ἑορτάζετε, ἵτινά μὲν δημιουργίας ἔσχε τύπον, τὴν δὲ ἀναστάσιον.* *Clem. Con.* 7. 24. & *l.* 8. 33. & 67. So *Asterius hom. de rejurd.* calls it *καλὴν συναυλίαν τῇ σαββάτῳ καὶ τῇ κυριακῇ*, *Greg. Nyssen.* *ἡμέραι διάφοροι* and therefore saith *Balsamon*, *παρὰ τὴν ἀγίαν πανήγυριν ἑορτάζονται δὲ ἕνεκα σχεδὸν τοῦ κυριακοῦ τοῦ σαββάτου.*

liation, any sin or judgment on a Kingdom, &c. Will by the example of God himself (both in that Fourth Commandment, and in other Feasts and Fasts prescribed by him) be resolved on to be fit seasons and opportunities to consecrate some considerable part of our time (yea, and of our wealth also) unto God. 4. That as God did then, so (Christ having transmitted his power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its members into some uniform way, at such set times, in such set places of the worship of God: and that they have so done, appears both by some mentions of the Lord's day in holy Scripture, and by the constant suffrage of the Fathers of the Church since that time; which is a sufficient obligation on all Christians to a due, constant, diligent observation of it, over and above that of the Fourth Commandment.

The Lord's day.

S. How is the time thus set apart to be imployed?

How to be imployed.

C. To the practice and advancement of piety in private and in publick: in private, to private reading, prayer, thanksgiving, meditation, &c. in publick, to publick exercise of the same, publick reading, prayer, preaching, instructing of youth, (by the hand of the lawful Minister, authorised to be a publick person both from God to us, and from us to God) together with the use of the Sacraments, (in such manner, and with that frequency, as shall seem good to those to whose charge we are committed) with all due care, reverence and zeal; not slightly, or formally, or profanely, but so as will best tend to the encrease of piety and charity, to the benefit, not ensnaring, of mankind, the Sabbath (and all such institutions) (*a*) *being made for man*, i. e. for mans good, and Christ (being God) the Author of this Positive Law, having delivered it with that respect to Moral duties, that the outward part of it, that which concerned bodily rest, should yield place to works of mercy or pity to our selves or others; and consequently that man, and especially the Christian, should not be so enslaved to it, but that he hath power over it, to doe what is most to his

a Periculum animæ impellit Sabbatum. Proverb. Heb. 8. Sabbatum datum est in manus hominis, non homo in manum Sabbati.

his other Christian ends of charity, mercy, &c. on that day. I should spend a larger time on this Commandment, to give you a distinct apprehension of it, and to enforce the duties of the day (as they now belong to us) more earnestly, but that it comes in with some violence in this place; and therefore I shall adde no more of it.

S. I am well satisfied with that proportion which you have afforded me, and should here conclude your trouble, had not the mention of the days of the Birth, Passion and Ascension of Christ, and of the births and Martyrdoms of the Apostles and Saints of Scripture, made it a little necessary for me to require your assistance and direction in that matter, to tell me whether you think it first lawful, and then either commendable or necessary, to retain such Festivities in the Church, or indeed any, besides that of the Lords day already insisted on. Of Festivities.

C. That the observation of such other Festivities is lawful, I shall first make appear to you: And that I may doe it the more fully, I shall fasten upon some one of them (by analogy with which the rest will also be concluded) and it shall be the first and the principal, that of the Nativity of Christ.

And to vindicate the lawfulness of that observation against gain-sayers, I shall think my self obliged to clear this proposition, That the celebration and commemoration of the Birth of Christ is under no moral or Christian prejudice, is no way contrary, but altogether agreeable to the Doctrine of the New Testament and the frame of Christian Religion. Of Christmas.

S. That you may doe this, I shall mention to you in order the prejudices which it is conceived to be under. 1. The riot which is commonly used in the celebrating of this Festivity. 2. The sin of Will-worship. 3. Of superstition in the beginning and continuing of it. Will you begin first with the first of these?

C. I will, and first acknowledge to you, that all riot or excess is a sin, and that far greater and more culpable in a Christian than in any man else, particularly than in the Jew, whose promises of an earthly plenty are not near so contrary and unreconcilable with corporeal The Riot unlawful.

excesses, as are those spiritual joys, which are the Christians eminent (if not only) portion both in this and another life. But then secondly, It is as certain, that Festivities are very separable from riot or luxury in a Christian Commonwealth. The Heathen Feasts and Sacrifices had little else in them; gluttony and drunkenness being the prescribed worship and way of approving themselves to some of their idol-gods, and uncleanness the design of others; if not openly in their Temples, yet secretly in their recesses and mysteries: and so both sorts recommended to them under the opinion of piety and holiness. But the Christian Festival being wholly made up of Christian dainties, (Christian instruction, Prayers, Thanksgiving and Alms, and not feeding corporally, save in the Sacrament onely) is perfectly free from having any degree of luxury or excess intrinsecal or essential to it. As for the customary hospitality or good chear of those seasons, that (through it be a decent attendant on the Festivity) is not yet of the essence or substance of it; and therefore the excesses and vices of men, which also are but occasioned at most, and not caused, by that good chear, are not in any equity imputable to that, much less to the Festivity it self: the Prayers and Praises on that day (wherein the Festivity consists) being surely free from the guilt of so much as of occasioning that riot. And indeed what use would there be of Laws or Magistrates, if it were not in their power (without utter abolishing the Festivity) to reform such excesses as these? Mean while, it is every mans duty to take all care to remove this scandal, and purge this duty from such blemishes as these, to be most strictly temperate at such times wherein Christ entred the world to bring all purity into it: and then this will cease to be an objection, if as yet it be one.

The Festival lawful.

S. This first prejudice hath been easily removed by you: please you to proceed now to the second, the charge of Will-worship that lies on it.

C. This charge is wholly a mistake, whether you respect those which now observe, or those which first instituted this Festivity. In those which now retain that usage,

The Objection of Will-worship answered.

usage, and observe it in obedience to the Canons of the Church, and no otherwise, it proceeds from that moral principle of obedience to Superiours, which is a duty owing to the Fifth Commandment of the Law, as immediately and directly as chastity is to the Seventh. And for those who first instituted it, without any precedent command from others (and so are the only persons in whom it can possibly be called *Will-worship*) they will be also very far from any fault or guilt derivable from hence: It being clear that even among the Jews some feasts have been instituted by themselves without any command of God, the feast of *Purim* in the book of *Esther*, and the feast of *Dedication*, 1 *Mac.* 4. 59. and the latter of them used in Christs time in the New Testament, and approved by Christs presence at it. And so the third, and sixth, and ninth hours of prayer were received onely by Jewish custom or Law of their own, not of God's enacting, and yet are observed by the Apostles, *Acts* 2. 15. & 3. 1. & 10. 9. And indeed the case is clear, that any thing of this nature, of free-will offerings, &c. is likely to be the more, not the less, acceptable for being voluntary. See *Tr. of* Will-worship.

S. What say you then to the third prejudice, that of Superstition?

C. That is a calumny also. For if the word *superstition* be taken in the propriety of the notion either of the Greek or Latine, for the worshipping of Dæmons, or the souls of dead men; then can it not without blasphemy (and making our God and our Christ (which alone are worshipt in that festivity) a Dæmon, or spirit of a mere dead man) be affixt to this institution: or if it be taken improperly and abusively, for the placing of that sanctity in such daies or performances which belongs not unto them, then will not this be any way appliable to the observation of this day: For the Birth of Christ (the business and occasion of this Festivity) is certainly a mercy of such a quality whether we consider our own wants, or the no other way imaginable to repair them, or whether the strangeness of this way, or the goodness united to the wisdom of God As also of Superstition *Daemonia-vix.* a *Superstitum cultus.*

deſigning it) that it cannot well be overvalued by us, eſpecially when it is affirmed by Chriſt himſelf of *Abraham*, (the repreſentative of all faithful Chriſtians, as well as father of all Jews) that *he rejoyced to ſee this his day of Birth or coming into the world*, with all attending it, *John* 8. 56. and again, when the Angel himſelf expreſſes it by the title of *good tidings of great joy which ſhall be to all people*. Luke 2. 10. becauſe *this day is born to you a Saviour*, &c. and laſtly, when (as any eſſay of that joy) the whole *heavenly hoſt*, verſ. 14. joyn together with the doxology, *Glory to God on high*, &c. and (as the writer to the *Hebrews* applies it to this very matter of the time of God's bringing Chriſt into the world) *All the Angels of God worſhip him*, Heb. 1. 6. All which being conſidered as our copies and examples, there will be little reaſon to fear that a tranſcript taken ſo far ſhort of the original ſhould have any criminous exceſs in it; the greater danger is, that we offend on the other ſide. And ſecondly, for the ſervices performed on this day, they are look'd upon by us but as they are, as acceptable tributes and acknowledgments unto God, in the way (preſcribed by him) of praiſe and thankſgiving, and ſo there is no appearance of exceſs or ſuperſtition in thoſe neither. Thirdly, For the inſtituting or ſetting apart a day for this duty every year, this cannot be an exceſs; 1. Becauſe a duty cannot be performed without the circumſtance of time, and that it is a certain ſet time, tends onely to the ſecuring of the duty of ſome time againſt the frailties of men and diſturbances of the world, which might otherwiſe ſupplant and rob it of all: And 2. becauſe the Angels doing it on the very day of Chriſt's Birth, will not only be an evidence of the fitneſs (which is more than lawfulneſs) of doing it on a ſet day, but withall an example to us both to obſerve the duty, and fix the time of performing it. And ſeeing they cannot be imitated by us exactly by our bearing them company on the very day, the next & moſt natural way of endeavouring it, is to doe it on the anniverſary return of that day. Fourthly, If the ſtrict abſtaining from the labours of the ordi-

ordinary calling on that day be the thing charged with the excess, the answer is clear, That that Rest is agreeable to what God hath appointed on all days of Festivity and Fasting, and so proportionable to God's examples, and is also in it self absolutely necessary to a day of the publick service of God: the works of the calling being unreconcilable with the solemn Assemblies, and worldly thoughts very fit to be ceremoniously laid aside, that they may not intrude too rudely and mix with those services. And then whats so agreeable to God's patterns, and proper and natural toward so good an end, cannot be thought an excess or culpable in that respect. Fifthly, For the setting apart this set day, the 25. of *December*, (which by some is doubted whether it be the day or no, and thence is made guilty of strengthning men in blindness and superstition) I answer, 1. That if indeed the day were mistaken, yet the matter of the mistake being of no greater moment than the false calculating of a day (which were it (once) never so accurately set, the least slip in Chronology or want of exactness in Calenders would alter it again) the mistake will sure be very pardonable in those who verily think they are not mistaken: And as long as those who are supposed to be in this error do perform the business of the day as compleatly and substantially on a mistaken day as they could doe on the true one (if it were revealed infallibly which it were) the excuse of blameless ignorance will wash away greater errors than this of the day, supposing it were an errour. But then, secondly, there is little reason to doubt but that this which we now observe is the very day. For the testimony of Saint *Choysostome* is clear for the tradition of it, out of the (*a*) Censual Tables at *Rome*, wherein the day is set down; affirming, That they (*b*) which knew those records exactly, and that had a long time celebrated

The 25 of *December*.

a To these *Justin Martyr* appeals *Apol.* 2. concerning the place of *Christ's birth*, ὡς καὶ μαθεῖν δύνασθε ἐκ τῶν ἀπογραφῶν, &c. *Sed & Census constat. Tertul. cont. Marc. l.* 4. *c.* 19. *&*, *Pendentibus adhuc recentibus Augustianis Censibus*: and again, *Censum Augusti, fidelissimum testem Dominicæ nativitatis, Romana archiva custodiunt.* *b* παρὰ τῶν ἀκριβῶν ταῦτα εἰδότων καὶ τὴν πόλιν ἐκείνην οἰκόντων παρειλήφαμεν τὴν ἡμέραν, *Chrys. hom. in Nat. ad Antioch.*

it as from an *(a)* ancient Tradition, had now sent them knowledge of it. And so both the Greek and Latine Churches, which had very sharp contentions about the time of keeping of *Easter*, have yet agreed uniformly in this, asserting it from the *(b)* Tradition of the Church. In the next place, For the character which St. *Paul* sets on the observation of daies, *Gal.* 4. 10. (and to which the Fathers affix the title of *Superstition*) I answer, That it is most clear, that that place belongs not at all to Christian feasts. The words there may possibly refer to Jewish feasts, (as may seem probable from the mention of their willingness to be under the Law, *ver.* 21.) and then *the daies*] will signifie Sabbaths; *the months*] New months; *the times*] their Anniversary feasts; and *the years*] their Sabbatick years and Jubilees. And in this interpretatiou those words will no way prejudge the Christian Feasts. For though the Jewish observations were Feasts like these, yet were they not forbidden as Feasts, but onely as Jewish (now when they were out-dated by Christ) and so as ill symptoms in Christians, intimating their preferring of Judaism before Christianity, and depending on those legal observances for Justification. But it is also possible that the words to the *Galatians* may refer to Heathen observances, and so the mention of the Heathenism in which they had lived, *vers.* 8. doth seem to incline them; and St. *Ambrose* interprets them accordingly, and then the meaning will be, that they *(c)* observed Ominous daies, as the Gentiles were wont to doe; would not begin any business or journey upon such or such *(d)* days, the day after the Calends or Nones, *&c.* And these again have nothing common with this or other Christian Festivities: for on them we may begin any enterprise that is reconcilable with the devotion due to the day; and that labor or travelling is not so, it is not *(e)* from any evil abode, but from the nature of the employment not very suitable with the publick services of the Church.

S. But is not this Celebration guilty of that which (if it be not Superstition) hath yet a semblance of it, and is censu-

a Οἱ ἄνωθεν καὶ ἐκ παλαιᾶς παραδόσεως αὐτὴν ἐπιτελοῦντες, &c. *Ib.*

b See *Clem. Constit. l.* 5. *c.* 13. *& Aug. in Ps.* 132. *& de Trin. l.* 4.

c This is called αἰσιοῦσθαι τὰς ἡμέρας.

d καιροὶ ἀνεξοδικοὶ, & ἀνεκδήμητοι.

e *Ominis gratiâ.*

cenſured in the Phariſees by Chriſt, viz. *The teaching for Doctrines the Commandments of men?*

The Objection from Teaching the commands of men, anſwered.

C. I muſt firſt admoniſh you what is meant by that phraſe [*Teaching for Doctrines*] It is the affirming that ſuch a thing is the (*a*) pleaſure, *i, e.* command or will, of God; and the affirming that of the commands of men, is the ſame crime as to put the Kings broad Seal to a deed of my own, or his ſtamp and impreſſion on that which is not his coin. And thus to pretend a Tradition of the Jews, which was an invention of their own, to be a Law of Gods enacting, or to ſet it up againſt any known Law of Gods, is the crime noted by that phraſe; and nothing elſe but what ſhall bear ſome analogy with that. And therefore ſtill this is no way chargeable here on thoſe that acknowledge this to be an Eccleſiaſtical Inſtitution, and do not ſo much as pretend it to be preſcribed by Chriſt, and which ſeek not thereby to ſupplant any thing that is appointed by Chriſt, but doe it upon a Chriſtian occaſion, in perfect ſubordination to and compliance with all other Moral or Chriſtian Laws or Inſtitutions; and this as inſtrumental to an end commanded by Chriſt, the commemorating of his Birth, praiſing and praying to him; and for thus doing pretend not to any higher authority than may appear to belong to it.

(*a*) δόγμα.

The Authority by which Chriſtmas ſtands in the Church.

S. You have now ſufficiently cleared it from thoſe prejudices which might faſten any ill character upon it: Pleaſe you now to proceed to inform me what that authority is by which this Feſtivity pretends to ſtand in the Church of Chriſt; *for that will be neceſſary to be ſuperadded to the bare lawfulneſs of it, to render it either neceſſary or fit to be obſerved by us.*

C. The authority by which it ſtands in the whole Church is that of the practice of the Primitive Univerſal Chriſtian Church: Not that we have any certain evidence of the time of its beginning, but that the immemorial obſervation of it is an argument of the Primitive, if not Apoſtolick, Inſtitution of it. And thus indeed do the Ancient Fathers, in their Homilies upon that day, ſpeak of it, as of a moſt ancient uſage. Thus the very

very ancient Author of the Constitutions mentions a day solemnized in remembrance of Christ's birth: And *Origen*, one of our first Writers, doth not onely (*a*) vindicate that place of *Gal.*4. from having any thing contrary to the Christian Feasts, (which were ridiculous, if there were none such) but also mentions the (*b*) Feast of the *Innocent Infants*, (which is now attendant on the Nativity, and cannot be imagined ancienter than that) as that which was by the holy Fathers, according to the Will of God, commanded to be for ever celebrated in the Church. Soon after him St. *Cyprian* hath a Treatise on this day. And *Ammianus Marcellinus*, speaking of *Julian* the Apostate, above 1300 years ago, mentions it (as his design to cover his Apostatical intentions) that he went solemnly to the Christians Church, and worshipped God * on that holy day in *January* which the Christians call *Epiphany:* which day being mentioned so anciently as a known Festival of the Christian Church, gives not only to that day, but to Christmass, which that concludes, a far greater antiquity than that time of *Julian's*, on occasion of which it is there mentioned. And so saith St. *Chrysostom*, that, though till his time the observation of it on *December* 25. was not fixt at *Antioch*, yet from *Rome* over all the West it had been so observed from the most ancient Records of Christianity.

By this, and much more that might be produced, it appears to be at the least an Ecclesiastical Institution, very early received over all the West, and the far greatest part of Christendom, and within 400 years universally solemnized: and sure this is a very competent authority (when withall it is so probable, that it may be more, according to a rule of the Fathers, *That every ancient and general usage, whose beginnings are unknown, may be resolved to be of Apostolical institution or practice*) to oblige the continuance of so pious a solemnity in the Church, according to that of St. *Augustine*, That * *all that acknowledge themselves sons of the Church, observe the Festivals of the Church:* (in which number he places † this of the Nativity in the Front)

to

a Against Celf. l. 8.

b Hom. 3. in Mat.

* *Feriarum die quem celebrantes mense Januario Christiani Epiphaniam dicitant.*

* *Recte festa Ecclesiæ colunt qui se Ecclesiæ filios recognoscunt.* Ser. 253. de Temp.

† *Quotiescunque aut natalem Domini, &c. celebrare dispuntis, Domin.* 1. Adv.

to which it is consequent, that they which observe them not, disclaim this Sonship, and cast themselves out of this family, upon a temptation much too slight to own or excuse an act of such unkindness to themselves, and ingratitude to the Christian Church, which designed it so much to their advantage. To this head of the ancientness of this institution in the Universal Church I shall adde but one evidence more, and it is this, That as most of the first customs or institutions of Christianity were taken (by some light change) from the customs of the Jews, (Christ's *Baptism* from their *washings* at the Initiation of Jews and Proselytes in the Temple, the Sacrament of the *Lords Supper* from their *Loaf* and *Cup* of Benediction after Supper, our *Easter* from their *Passeover*, the Christian from the Jewish *Pentecost*, and many other the like) so it was in this matter also. The beginnings of all months, and seasons, and years, were kept * Festival among the Jews: In like manner the Feast of the Dedication of the Temple, the anniversary commemoration of the beginning (or birth, as it were of that house of God (as among other people † the birth-days of Cities, the day wherein the Trench was first cast up,) hath usually been solemnized. And then, as the Temple was a type of Christ (and he said by himself to be greater than the Temple, as the Substance which the Temple fore-shadowed, his Flesh the Walls, and his Divinity the glory which inhabited it) so are these two, the Type and Antitype, the Feast of Dedication among them and the Nativity among Christians, most perfectly answerable the one to the other. And proportionably as among them the beginnings or Calends of every month were kept holy, so here twelve days together (one for every month) are joyned to attend the Calends or Nativity of Christ. And all this, as it is a fair compliance with God's institution among the Jews, so sure is it an argument of the antiquity of the observation, that it is thus imitated from the Jews, for that signifies it to have been begun about that great time of Reformation, before the Jewish Ceremonies were quite abolished, as the *Egyptians* Jewels

* See *Targum Hieros.* in Gen. 1. 14. Where the use of the *Sun & Moon for seasons and days and years*, is expresst by [*Let them be for the sanctifying by them the beginnings of months and years*] † *Palilia.*

were

were then taken from them, when the *Israelites* departed out of the Land, and began their journey toward *Canaan*. As for this particular Church wherein we live, there is little doubt but that this Festivity is of the same standing with the first plantation of Christian Religion among us, If we reckon that from the conversion of the *Saxons* (to which the name of *English* is properly affixt) it is then (*a*) most clear by the Records of King *Ethelbert*. But if we speak of the *Britains*, then as their conversion is much more ancient (and *Tertullians* testimony is clear, that the *British* Islands were converted to Christianity before his time) so if there be any truth in that objection which some men have made against the celebration of this Feast among us, (*viz.* that some Heathen usages are retained in it) this will be yet an higher evidence of the antiquity of this Festival in this Nation, so far as to render the original of it, if not Apostolical, yet very Primitive and near the (*b*) Apostles age; that being the time of the conversion of the Nation from Heathenism: and if it were not of the usage of this Festivity also, it is not imaginable how any Heathen custom should come to be adherent to it. This, I suppose, may help to recover this Festivity to some competent part of that reverence which in reason is due to Christian Antiquity in point of ceremony or observation (in a Kingdom especially where *common usage* is *common Law*, the best that any man holds his estate by) and awake us to a more pious Christian, spiritual, and not to a more voluptuous, carnal, Heathenish observance of it.

a Ethelbertus Rex, in fide Catholica corroboratus, una cum Bertha Regina filioque ipsorum Eadvaldo ac Reverendissimo Præsule Augustino, cæterisque Optimatibus terræ, Solennitatem natalis Domini celebravit Cantuariæ, convocato ibidem communi tam Cleri quam populi, quinto Idus Januarii. King *Ethelbert*, with his Queen and his Son and *Augustine*, &c. celebrated the solemnity of the Birth-day of Christ at *Canterbury*, &c. Sir *Henry Spelman* in his *Anglic. Conc. an. Christi* 605. *b* An Argument of this may be taken from the name of this day (in the Antient Monuments) Midwintrabæg *i. e.* Mid-winter-day. For this will conclude (if the imposition of the Name were answerable to the Nature of the season, and if the 25 of *December* (with the Western Church) be granted to be the Day of Christ's Birth) that when that name was first applied to Christmas-day, the day was then not far removed from the *Solstice*, and that by calculation must be not long after our Saviour's time. See *Baron. in Apparat.* and Bishop *Mount.* in his Answer to him.

I have detained you long on this Theme, (and longer than you had reason to expect when you first propo-

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ſed your queſtion about it) on purpoſe to ſhew you the proper baſis on which this and other the Feſtivals of the Church are faſtned, and to vindicate them from the little exceptions and envies which are raiſed againſt them, and by this one example to recommend to you that uniform obedience which is due from you to the commands of that Church wherein you were born, which, of all others in the Chriſtian world, hath moſt adhered to the Univerſal Church of the firſt and pureſt ages, which is known to have cenſured and turned out *Aerius* for this (among other Hereſies) his oppoſing and condemning the Feſtivals of the Church. The uſefulneſs and advantages of which I ſhall now no farther enlarge to recommend unto you.

S. *I thank you for what I have, and have no reaſon to quarrel the length of it.*

You have now gone through that whole work with convenient brevity, the explaining all the Commandments *to me, (ſave onely thoſe three which you bid me expect ere long in your farther progreſs) both thoſe mentioned by* Chriſt, *and thoſe omitted by him, and ſo you have obliged me beyond your firſt undertaking. I ſhall now detain you no longer, but deſire you to proceed to the next, the ſixth Chapter of St.*Matthew *in that Sermon on the Mount, and conſider what firſt we ſhall fall upon.*

LIB. III.

S. WHat *is the firſt general aim or deſign of this next part of the Sermon beginning* Chap. 6 ? Sect. I. *Three parts of Divine Worſhip.*

C. The regulating of three Chriſtian duties, *Almſgiving*, *Prayer*, and *Faſting*. Three ſo neceſſary conſiderable offices of a Chriſtian, that learned divines have reſolved them to be the three eſpecial

*Aquin. 2.2. qu. 85. art. 3. ad. 2. *Tria fundamenta legis*, say the *Arabians*, see *Alulfaraii de Arab. Mar. p.* 29. *Partes fidei*, faith *Al. Gozal*, Foundations of the Law, and Forts of Faith.

special Christian Sacrifices or * acts of divine worship: the first out of our estates, the second of our Souls, the third from our bodies; which are the three principal parts of a man, every one therefore obliged to pay its tribute of acknowledgment to the Creator.

Of Almsgiving.

S. I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first which I see first placed, that of Almsgiving, *and expect what method you will propose to me as most proper to give me a clear sight of what* Christ *hath thought fit to represent to me concerning it.*

C. I shall reduce it summarily to these two heads 1. A duty supposed; 2. a caution interposed for the regulation of this duty.

S. What mean you by the duty supposed?

C. I mean this, that the duty of Almsgiving here mentioned, is not so much here commanded by Christ, as presumed and supposed, as a duty that both the Law of Nature and of *Moses* required of all men (Heathens and Jews) before, and therefore need not to be commanded by Christ, but only to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far, that he that would not observe it should be unworthy the title of a Christian, nay of a Jew or Heathen man, all Laws so strictly exacting it of him. Thus you shall find it mentioned with the other two, *Fasting* and *Prayer*, by *Raphael* the Angel, *Tob.* 12. 8. as the three prime Branches of Piety or Goodness accepted and rewarded by God.

S. The duty being so necessary, and yet onely touch't on or named here, you may please a little to explain it to me.

C. I will, by telling you, 1. That it is the same duty (expresst by the same word) that Mercifulness is in the fifth Beatitude: but then, 2. That it seems here to be restrained to that one kind of mercifulness which consists in giving, and that peculiarly of relief corporal to them that want it; and therefore it will not be perti-

nent

nent in this place to ſpeak to you of any branch of Mercifulneſs, but of that which we ordinarily call *Giving of Alms.*

S. *What do you think fit to tell me of that?*

C. Only theſe two things, as moſt proper for your direction in this duty: the firſt for the ſubſtance of the duty; the ſecond, for the moſt convenient manner of performing it.

S. *What for the ſubſtance of the duty?*

C. That I am bound by all Laws of Nature, of *Moſes*, of Chriſt, as God hath inabled me, to relieve thoſe that are in want, the hungry, the naked, the fatherleſs and widow, and others deſtitute of worldly ſuccor, the doing of which is called * *Pure Religion*; or *Worſhip*, by St. *James*, chap. 1. 27. * καθαρὰ θρησκεία.

S. *What directions have you for the moſt convenient manner of performing it?* The manner of performing it.

C. This is one eſpecially (which St. *Paul*, 1 *Cor.* 16. 2. hath given me occaſion to think on) that every rich man, or thriving man, every one that hath either conſtant revenue or profitable trade, ſhould lay by him in ſtore, as God proſpereth him, for the uſe of the poor; dedicating yearly, or monthly, or weekly, ſuch or ſuch a proportion for this purpoſe, and ſeparating it from the reſt of the heap, that it may be ready for ſuch uſes as the providence of God ſhall offer to us.

S. *How will this beſt be done?*

C. By a yearly valuation of my in come, whether of Rents, or Gains by trading, and ſetting a part a reaſonable proportion of that, and then dividing that groſs proportion into as many parts as there be weeks in the year: and then every Lord's day (according to the Apoſtles direction) or otherwiſe weekly, to put into the poor mans bag, or box, or pocket, ſuch a juſt proportion which from that time I am to acount of as none of mine, but the poors propriety, which I cannot take from them again but by ſtealth, that I ſay not Sacrilege. This way of ſetting a part before-hand will be very uſeful both for the reſiſting of covetous thoughts, which will be apt ſtill to intercur, when objects of charity ſo far

fer themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise would sometimes be wanting: and the doing this thus weekly, will make the summ thus parted with so insensible, that we shall not miss out of our estates what is thus consecrated.

The proportion of it.

S. But I pray what proportion yearly should I thus design?

C. The exact proportion or *quotum* I cannot prescribe you, the Scripture having defined nothing in it but (by commending liberality, and voluntary and chearful giving) rather intimating that there is no set proportion to be defined, but to be left to every mans own breast how to proportion his free-will offering. For although one place there be that seems to require all to be set apart for this purpose that comes in by way of gain from God's prospering hand, to wit, that just now mentioned, 1 *Cor.* 16. 2. Where he appoints that every one set apart * *treasuring up whatsoever he hath gained,* or *thrived,* or *been prospered,* (not, as we render it, *as God hath prospered him*; for it is not [† *as*] but [* *whatsoever*]) yet it appears that that was in a peculiar case at that time, for the relieving the poor Christians at *Jerusalem,* who were so many, and so few to relieve them then, that all that could be spared was little enough for the turn; and therefore that can no more make a rule for all other times (unless when there is the like occasion and conjuncture of circumstances) than the having all common then, and bringing all to the Apostles feet, will be exemplary to us. I shall onely, for your better direction, give you the best light I can, which will be by these gradations. 1. That the Jews, the people of God, were bound by the Law to set apart a Tenth of all their encrease every third year for the use of the poor. Every year you know the tythe was paid to the Levites; and when that was done, then another tythe was to be set apart, which for two years was to be eaten, in a festival manner at *Jerusalem,* and the third year it was for the fatherless and widow, *i. e.* for the poor, whose portion consequently was (in effect) a thirtieth part yearly of their encrease; for to that proportion (you know)

* Θησαυρίζων ὅ, τι ἂν εὐοδῶται αὐτῷ. † ὡς. * ὅ, τι ἂν.

know) a tenth part every third year being diſtributed into three parts, and each of thoſe three aſſigned to each year, will amount. But then 2. other commands there were given to thoſe Jews concerning the poor, as of permitting them to leeſe in the field, lending them without uſe, reſtoring the pledge before night, and other the like, and all this a Jew was bound to; he ſinned againſt the Law if he did it not. This was his (a) *righteouſneſs* Deut. 24. 13. *i. e.* that degree of mercy which the Law required of him; in ſtead of which the Greek Tranſlators uſe a word ſignifying (b) *Alms* or *Pity*, the ſame which is in this place of Chriſts Sermon: (and it is farther obſervable, that in this place ſome very ancient copies in ſtead of this word which ſignifies *Alms*, have another word ſignifying (c) *righteouſneſs*) all which ſignifies ſome degrees of Almſgiving to be required by the Law, without performance of which a Jew cannot be accounted righteous: And ſuch were thoſe third years tythings, and the reſt forementioned. But then 3. beſides this (d) Righteouſneſs of the Jew, or that proportion required to his being a righteous Jew, there was another higher degree among them, called (e) Mercy, or Goodneſs; or Bounty, or Charity, which ſay their Interpreters, is more than righteouſneſs, (f) exceſs or abundance of righteouſneſs. Thus ſhall you ſee thoſe two words many times put together, not as equivalent, but one a higher degree than the other. *Dan.* 4. 27. *Break off by ſins by* (g) *righteouſneſs, and thine iniquities by ſhewing* (h) *mercy to the poor*; the mercy ſet laſt, as being higheſt. So *Micah* 6. 8. *What doth the Lord require of thee, but to doe* (i) *juſtice and love* (k) *mercy?* So when the compariſon is made by the Apoſtle between a (l) Righteous man and a (m) Good man, *Rom.* 5. 7. the good man is this merciful minded man, which far exceedeth the other. By which you ſee that he that will be a good, a pious, a merciful Jew, he muſt exceed thoſe terms which by the Law the Jew was bound to, *i. e.* muſt allow to pious uſes much more than the thirtieth part of his encreaſe every year. And this Law and Direction being by God himſelf given to his own people the Jews, may deſerve

a צדקה

b ἐλεημοσύνη

c δικαιοσύνη

d צדקה

e חסד

f יותרון הטובה *Kimchi.*

g צדקה

h חסד

i צדקה

k חסד

l *Rom.*

m ἀγαθὸς

so far to be considered by us, as it is an evidence of God's opinion or judgment then to that his own people. But then 4. though this be not a law now binding us, as not given to us; yet being a Law of charity and mercy to my poor Neighbour, which for the substance of it is an eternal law of Nature, there will be small reason for a Christian to think himself disengaged from that *quotum* or proportion which even the Jews (who were considered as in a state of imperfection) were obliged to: save only that this is now left to their own freedom which was before commanded; and it were shame that a Christian thus left to his own freedom, should come short of what a Jew was brought to by constraint. But 5. on the contrary side, the more perfect law of Christ, and the more grace, and the more light (brought into the world by him) requiring higher perfection now than before by law was required (so that *except our righteousness exceed* theirs, *we shall not enter the Kingdom of Heaven,*) may very justly be deemed to require a greater proportion of us now in works of mercy than of them was then expected. From whence it will be consequent; 6 That as our (*a*) righteousness must exceed their righteousness, so our (*b*) mercy their mercy: *i. e.* that to be a righteous Christian, (*i. e.* such an one as performs what the law of Christ requires of him for Almsgiving) it is necessary to set apart much more than a yearly thirtieth of his revenue or increase; and to be a merciful or benign or pious Christian, much more again than that is necessary. But then 7. the Christian (as also the Jewish) law in this matter doth not so consist in an indivisible point, as that any set proportion can be defined, lower than which would be the sin of Parsimony, and higher than which the sin of Prodigality; but is allowed its latitude, within which it may move higher or lower, without sin: yet so, as it may on one side be so low, that it will be unchristian love of money; and on the other side so high, (if it be to the causless neglecting and exposing his own children and family) that it may be wretchless prodigality: Which two extremes being by the help of the

a צדקה
b חסד

the former directions avoided, the rule will be, That the more liberal we are to them that want, or the more liberal in ſetting apart for them, to provide them a plentiful patrimony, the more acceptable it will be in the ſight of God, and the more liberally rewarded; according to that of the Apoſtle, 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* By which, I conceive, is meant not only God's abundant retributions of glory in another world, but even his payments of (*a*) temporal plenty and bleſſings here, to thoſe who have been willing to make that Chriſtian uſe of that earthly talent committed to their Stewarding.

(*a*) Μετρητὰς δὲ παῖς τῶν παΐρων οἶκον ἀρθέμεν, ὡς γὰρ πλήθω δέξεται ὑ μεγάρις. Ῥᾴτε δ' καὶ πλούσιος πόρει ζυὸς ἄχιστον ὄλβον. Heſiod. l. 1. *Non memini me legere niſi à morte mortuum, qui liberaliter opera charitatis exercuit.* Hier.

S. *Do you believe that liberality to the poor is likely to receive any ſuch reward in this life? The reaſon of my Queſtion is, becauſe if there were any ground for the affirmative, I ſhould conceive it a moſt convincing motive to all, even the moſt worldly-minded men, to* caſt their bread *thus* upon the waters, *if it ſhould return to them again in this life with increaſe. Liberality being a thing pleaſant and delightful even to fleſh and blood, to the moſt covetous-minded man; and nothing imaginable to deter any from the practiſe of ſo lovely a duty, were it not for the fear of diminiſhing our ſtore, or bringing our ſelves to want by that means. I ſhall therefore in great earneſt deſire to hear your opinion in that point.*

C. I make no doubt of this truth, That mercifulneſs and Chriſtian liberality is the ſureſt way to plenty and contentment in this life; ſo far from ever being a (*b*) means of impoveriſhing any, that it is moſt conſtantly (when exerciſed as it ought) (*c*) a means of inrich-

Mercifulneſs rewarded with temporal plenty.

(*b*) Τίς γὰρ πώποτε μᾶλλον διδόντα τοῦτε πένητα ἤγησατο πένεσθαι; who was ever made poor by bounty to his neighbours? *Julian in fragm.* p. 372. (*c*) Ἀκινδύνως μοι τέλεσθ' ὁ κοῦρος τῆς τύχης ἐγὼ μὲν ἄλλων βιότου, ἐξ ἐμεῦ δὲ ἔχοι ἀναλίσκοντι τοῖς δεομένοις. His patrimony which was violently detained from him, was yet preſerved entire to him upon his liberality to them that wanted, out of the ſmall poſſeſſions which he had. *Ib. Appellatur illud quod in pauperes erogatur Zacat, quoniam opes adauget; The Arabick word for Alms is taken from hence. That Alms increaſeth wealth,* ſaith the *Scholiaſt* on their *Ritual*: *Et quoniam erogatio eius benedictionem conciliat opibus. Becauſe the giving Alms brings God's bleſſing on Wealth,* ſaith *Al. Bidawius.* cording to that of the *Alcoran*, *Similes ſunt illi qui opes ſuas erogant in via Dei, grano quod ſeptem ſpicas germinavit*; They which

which lay out their wealth in the way of God, are like a grain that bringeth forth seven ſtalks. And ſo ſaith *Ebnel Kaſſai, Al Zacato,* i. e. *Alms, juxta nominis ſignificationem denotat incrementum, at ex uſu legis erogationem rata portionis opum è facultatibus deſignatis. The word literally ſignifies increaſe, but in the uſe of the Law, the giving a ſet portion of every man's wealth out of that which he hath.*

ing them. And that you may not think this a phanſie or ſpeculation or groundleſs confidence in me, I ſhall tell you, that I conceive there is not any one thing (temporal) for which there are ſo many clear evident promiſes in the Scripture as this. For the giving you ground of Faith in this, I will name you ſome. And a foundation I ſhall lay, *Deut.* 26. 11. where there is by God preſcribed a form of prayer to be uſed by him that hath made an end of tything all the tythe of his increaſe the third year, *i. e.* that, beſides the Levites and Feſtival tything, hath alſo paid the poor their patrimony, (as appears by the reſt of the verſe, and which till it be done, the third years tything is not made an end of.) And the form preſcribed gives the man that hath ſo done, liberty and privilege of claim and challenge to all kind of earthly bleſſings, Verſ. 13. *Then thou ſhalt ſay before the Lord thy God, I have given to the ſtranger, to the fatherleſs, &c.* and thereupon, Verſ. 15. *Look down from Heaven, and bleſs thy people* Iſrael, *and the Land which thou haſt given us, a Land flowing with Milk and Honey.* The mention of the Milk and Honey, and affluence, is an interpretation what that bleſſing is which is there prayed for ſo confidently, to wit, temporal plenty here: And God's preſcribing this form of prayer is argument enough that God will grant it to him, *i. e.* to every one that having performed this condition, doth humbly in prayer require the performance of ſuch promiſe. Only by the way, theſe two things muſt go together inſeparably, performance of the condition, and then prayer to God. According to that of the blind man in the Goſpel, that whoſoever is a *worſhipper of God, and doth his will, him he heareth.* Other places fit to be ſuperſtructed on this you have in the Pſalms of *David*, Pſal. 41. 1. *Bleſſed is he that conſidereth the poor and needy*; and what kind of bleſſing this is, appears by the context, *The Lord will de-*

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liver him, preserve him, keep him alive, bless him on the earth, &c. And besides others, one remarkable place that Book affords, Psal. 37. 25. *I have been young, and now am old; yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the righteous there, will be evident, if you advise with Verse 21. *The righteous sheweth mercy and giveth*; and Verse. 26. *The righteous is ever* (or *all the day*) *merciful and lendeth.* His liberality is supposed such and so continual (*all the day merciful*) that one would think it enough to exhaust his patrimony, to bring him, at least his posterity, to want and beggary; and yet in all *David's* observation, he had found by experience, (so far as to make an Aphorism of it) that none were ever brought to want by that means. Nay, as it follows for confirmation of this truth, Verse 26. *His seed is blessed*; his posterity are as prosperous as if their Father had digged through the Mine into Hell (where the Poets thought * riches dwelt) to fetch out treasure for them. Where although the words do not necessarily hold so far, that no other means can make a merciful man poor, (for perhaps negligence, unthriftiship, some other sin lived in, and bringing a curse upon him, may; and mercifulness not prove antidote sufficient to secure him against all other poison) yet thus far it doth in *David's* observation hold; 1. That that never brings any man to want; (whatever else may, that will not.) 2. That it is an ordinary means to help to more wealth, to enrich the posterity to bestow temporal blessings on them: a benign favorable influence this hath upon all that belongs to him. And this (which *David* mentions as an Aphorism of his own observation) I believe I might extend to all ages, and challenge any Historian of past, or Observator of present times, to give one instance (out of his knowledge to the contrary) of any Christian Almsgiver that ever brought himself or his Posterity to want (nay, that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now say, but could never yet hear of any to the contrary. To these I shall

* πλοῦτος. Plato.

add a few places of teſtimony alſo out of the Proverbs of *Solomon*, 11. 24. *There is that ſcattereth, and yet encreaſeth*, i. e. One ſort of ſcatterers there is that encreaſeth by ſcattering; and there is no cauſe of doubt but that the merciful is this kind of ſcatterer, which farther appears by the oppoſition in the reſt of the Verſe. *There is that with holdeth more than is meet, and it tendeth to poverty.* It is indeed a ſtrange thing that ſcattering ſhould be a means of encreaſing, (giving, of having) and with-holding, of poverty, (keeping, of not having:) but when it is conſidered how all temporal plenty is of God's diſpoſing, how by his bleſſing and *open is his hand all things are filled with* plenteouſneſs, and by his withdrawing his auſpicious influence all things become improſperous, moulder and crumble into nothing, there will be ſmall difficulty in believing God's promiſe for ſuch kind of difficulties as theſe. Beſides, the following Verſes make it farther clear that it belongs to this matter, Verſe 25. *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf.* And ſelling of corn being an act of liberality, Verſ. 26. in oppoſition to him that with-holdeth it, it follows, *Bleſſing ſhall be upon his head*; and Verſ. 28. *The Righteous*, i. e. the liberal again, (as oppoſite to him that truſteth in riches) *ſhall flouriſh as a branch*, i.e. be very proſperous. And though it follow in the laſt Verſe, *that the righteous ſhall be recompenſed on the earth*, i. e. meet with afflictions and puniſhments here; yet is that common ſtate of good men reconcilable with temporal bleſſings here, as may appear, *Mark* 10. 30. *He ſhall have an hundred fold more in this life, houſes*, &c. but this with perſecutions, the Chriſtians portion, along with them. So again, *Prov.* 13. 22. *A good man leaveth his inheritance to his childrens children.* Where if the good man be the ſame that is meant by that phraſe, *Rom.* 5. 7. it will be diſtinctly pertinent to this matter (and ſo the context would inforce in the following words, *and the wealth of the ſinner is laid up for the juſt*:) but if it be a more general word, yet then alſo this of the merciful will be contained under

der it. So again, *Prov.* 14. 21. *He that hath mercy on the poor, happy is he.* So 19. 17. *He that hath pity on the poor, lendeth to the Lord:* The vulgar read it, [*lendeth unto the Lord upon uſe*] (as *Tobit.* 4. 9. where it is ſaid of the liberal Almſgiver, that he *lays up a good treaſure for himſelf*, the word which we render * treaſure, ſignifies a ſumm of money put out to uſe) *and that which he hath given, will he pay him again,* and (it being lent upon uſe) pay him with uſe and intereſt alſo. On occaſion of which place I remember an ancient ſtory in *Cedrenus* (how true I know not) of a *Jew*, as ancient, ſaith he, as King *Hezekiah*'s time, that having read this place, and weighed it, reſolved to try whether God would be as good as his word, gave all that he had but two pieces of ſilver to the poor, and then waited & expected to ſee it come again; but being not preſently anſwered in that expectation, grew angry, and went up to *Jeruſalem*, to expoſtulate with God for cheating him by this unperformed promiſe. The ſtory goes on, that he going on his way, found two men a ſtriving, engaged in an unreconcilable quarrel, about a ſtone that both, walking together, had found in the way, and ſo had both equal right to it, but (being but one, and not capable of being divided) could not both enjoy; and therefore to make them friends, he having two pieces of ſilver, doth upon contract divide them betwixt the pretenders, and hath the ſtone in exchange for them: having it he goes on his journey, and coming to *Jeruſalem* ſhews it the Goldſmith; who tells him that it was a jewel of great value, being a ſtone faln and loſt out of the High-Prieſt's *Ephod*, to whom if he carry'd it, he ſhould certainly receive a great reward. He did ſo, and accordingly it proved; the High-Prieſt took it of him, gave him a great reward, but withall a box on the ear, bidding him truſt God the next time. The ſtory, if true, is an inſtance of the matter in hand; if not, yet an emblem or picture of it. So again, *Prov.* 22. 9. *He that hath a bountiful eye ſhall be bleſſed, for he giveth of his bread to the poor.* Where the affirmative promiſe is moſt punctual, and the reaſon to confirm it moſt

* Heb.

most remarkable being but the repetition of the thing it self, (as principles are fain to be proved by themselves) the bountiful-minded man shall be blessed, why? because he is bountiful, *i.e.* no other Argument is needful to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov.* 28. 27. *He that giveth to the poor shall not lack*: a most definitive large style of promise, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should think that this referred only to the state of the Jews under the Old Testament, and belonged not at all to us Christians; you may, 1. observe that these Proverbs of *Solomon* are not truths peculiar to that State, but extensive even to us Christians; & more peculiarly to faithful Christians, than to them, many of them. 2. That in the Gospel one place there is that repeats in sense one part of one of these places, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord*] to wit, *Matth.* 25. 40, 45. [*Inasmuch as ye did it to one of these, ye did unto me.*] And then why may not the latter part belong to us also? 3. One plain promise of temporal things there is in the Gospel also to those that part with any of their goods for Christs sake, (and such sure are the Christian Almsgivers that doe it in obedience to Christs Law, and charity to fellow-Christians) *Matth.* 19. 29. and that in a general unlimited style, excluding all exception, *Mark* 10. 30. *There is no man that hath left house, or brethren, &c. and Lands, i. e.* worldly goods; but *he shall receive an hundred fold in this time* (the first lower Harvest, this season of Retributions) *Houses, &c. i. e.* temporal blessings here, and then over and above in another world, *everlasting life*: onely with a mixture of persecutions, as St. *Mark* (or St. *Peter*, who had asked the question which occasioned this Speech of Christs, and whose *Amanuensis* St. *Mark* was) hath it: As before I told you that *Prov.* 11. 31. after all those temporal promises to the Almsgiver, it is added, *He shall be recompensed*, or *receive his portion* of afflictions *in the earth*. By all these testimonies from the Word of God, both in the

ἐν καιρῷ τούτῳ.

New

New and Old Teſtament, I conceive this doctrine as clear as any in the Scripture, That the promiſe of temporal plenty to the liberal is ſo diſtinct and infallible, that it can be no leſs than, 1. A very groſs ignorance of plain Scripture not to obſerve it; and 2. an act of arrant infidelity not to believe it. Which I take to be the meaning of thoſe words, *Luke* 6. 35. *Love your enemies*, to wit, thoſe which will never repay you thoſe expreſſions of love mentioned, Verſ. 34. and *do good*, and *lend* (even to them from whom you ſo little expect any retributions) (a) *diſtruſting nothing* (ſo the Greek ſignifies, *doubting, fearing, diſtruſting nothing*; as *Eccleſ.* 22.22. (b) *fear not*, and Chap. 27.21. *is* (c) *without hope*, and 2 *Mac.* 9.18. (d) *deſpairing*, and in all the Bible in no other ſenſe but that of diſtruſt and deſpair) or making no doubt but that God will repay thee, though he to whom thou giveſt do not; at leaſt never fearing that God will ſuffer thee to be the poorer for want of that which in obedience to him, and dependence on his promiſes, is thus liberally laid out by thee. Agreeable to which is that Apoſtolical ſaying of *Barnabas* in his Epiſtle (e) *Make no doubt to give, neither murmur when thou haſt given: give to every one that asketh thee* (where (f) [*not doubting*] before [*giving*,] and [(g) *not murmuring*] after it, is a paraphraſe of the phraſe which I render (d) *diſtruſting nothing*, in St. *Luke*.) And 3. it is a ſtrange (unreaſonable as well as) unchriſtian ſin, not to practiſe a duty which is in its own nature ſo amiable, ſo agreeable to our humour and diſpoſition as we are men, that to him that believes, and ſo reſts ſecure of this one particular [*that he ſhall not be the poorer for what he parts with on theſe terms*] there is not the leaſt objection or temptation imaginable againſt it, though even the covetous man himſelf were allowed to be the objector.

a μηδὲν ἀπογνόντες.
b μὴ ἀπιστήσῃς.
c ἀπελπίσητε.
d ἀπιστήσας.
e δὸς πάντα· ἐὰν δὲ δῷς, μὴ διδοὺς γογγύσῃς· σαυτὸν ἀλλὰ τίνι ὀφείλει δηλώσῃ.
f μὴ διστάσῃς.
g γογγύζων.
h μηδὲν ἀπογνόντες.

S. I cannot but acknowledge the truth of your premiſſes, and reaſonableneſs of the concluſion from them, and only marvel what artifice the Devil hath gotten to enſnare men by, and keep them from doing that which is ſo agreeable to their humours and diſpoſitions even as they

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are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practice of it.

I shall presume you have no more necessary to be added to the explication of the duty here supposed [and thou when thou doest Alms :] *I shall call you from thence to the second particular mentioned, the* Caution interposed, *and desire to know what that is.*

Of Vainglory.

C. The Caution is, *That we doe not our alms to be seen of men*, or use any means in the doing of them to have glory of men, to be praised or commended by them. For this is an infirmity very ordinarily insinuating it self in our best actions, to blast and defame them in the eyes of God; every man being apt to desire to be better thought of by man for the performance of this duty, especially if he be an exceeder in it.

S. *But were we not commanded before, that our* light should shine before men ? *What is that but to doe our good works so that men might* see *them ?*

Letting our light shine before men.

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either publick or Private; the one in the Congregation, the other in the Closet: the former ought to be as publick as it may, that so it might be more exemplary, and tend more to the glorifying of God; and to that the shining of our light belongs: the second, as private as it may, to approve our selves the more to God, and to demonstrate that it is only our love and obedience to him, and not our desire of the praise of men, that moves us to do what we doe; and to this second sort of performances this Caution here pertains. And though this be more illustriously observable in the two following duties of Prayer and Fasting, yet will it hold in some measure in this also; the Church being designed for giving also, and every Christian anciently wont to bring somewhat to the Corban every time he came to Church, a remainder of which custom we have still in the offertory at the Sacrament. 2. That there is great difference betwixt *doing our good works so that men may see them*, and *doing them to be seen of men*; and again, between *doing them so before*

before men that they may ſee, and glorifie our Father in Heaven, and *that we may have glory of men.* The former, if it have not the latter to blaſt it (and if it be truely ſo, it excludes the latter) is only a Chriſtian charitable care that my good actions may be exemplary to others; the ſecond, that they may be matter of reputation to my ſelf. The former reſpects only God's glory, and not mine own; the ſecond, mine own vain airy credit here, and not (or more than) the praiſe or glory of God. The firſt is a moſt divine Chriſtian act, an expreſſion of great love of God, and deſire to propagate his Kingdom, of great love of my Brother, and deſire to make all others as good as my ſelf, by ſetting them ſuch Copies on ſuppoſe to tranſcribe: the ſecond is an evidence of great paſſion and ſelf-love, and impatience of having our reward put off to ſo long a date as the reverſion in another world. And conſequently theſe two are very different, and accordingly are moſt diverſly rewarded: The firſt with a great degree of glory, for the glory we have brought to God's name; the ſecond ſo odious in the ſight of God, that even our almsgiving, or beſt actions, are eaten through by this means (and ſmitten as the gourd with the worm) and come to nothing, find no reward in another world; the little reputation gotten here and affected by us, muſt ſerve our turns as the only reward we are to hope for: which ſhews the unhappineſs and folly of this ſin of vain-glory, it robs us of all the reward that our moſt eſteemable, acceptable free-will offerings, our works of mercy, can hope for from God.

S. *Is this deſire to be ſeen, and have glory of men, a ſin, or no?*

C. I muſt return anſwer by theſe degrees. Firſt, That that part of our conſtitution that is ſo pleaſed with a little, mere, empty, vain blaſt of air, which ſignifies ſo little when had, and (like the wind) is ſoon and cauſeleſly changed into the contrary, is a very pitiful piece of carnality: and if it be indulged to immoderately, or if it thrive ſo well in us as to become the principal or chief mover in any, eſpecially in our beſt performances,

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it is then a ſinful and very culpable piece of us, not only depriving us of all other reward which awaits good actions, but * withall cheating the ſoul, and poſſeſſing it with that which is directly contrary to that love of God, and value of his acceptance, which is neceſſary to denominate the beſt things good. Secondly, from this it follows, that any one who is ſtrongly enclined to this is obliged not onely to pray againſt it, but to deſign ways to mortifie it; nor onely by conſidering the huge vanity and withal danger, of it, but by repreſſing deſires of it, repelling injections of ſuch fancies, giving them no ſtay upon the Soul, and working ſome acts of revenge, at leaſt ſelf-denials, in this kind: as ſometimes in ſome indifferent things (which might lawfully be done, but yet have no kind of goodneſs in them, nor are viſibly ordinable to any good end) to deny himſelf the doing or ſaying them, if that principle of vainglory ſuggeſt them, and nothing elſe, (eſpecially if that ſuggeſt them any thing ſtrongly;) and in brief, having and keeping a ſtrong guard over this weak part, that it neither cauſe danger, nor betray to loſing the reward. Thirdly, that the love of God, the value of his acceptance, and the comfort of a good conſcience, ought to be ſet up againſt this uſurper, and made the principle of all thoſe actions which have any thing of good in them; and that thoſe things of which theſe do not or cannot own to be the principles, be not reflected on as things of any weight, or that add any thing of worth to any man, nor (if they may be as a diverſion innocently taken in) purſued with any deſign for their own or that acquiſitions ſake, ſave onely as that may advance a ſuperior end. This being ſaid on one ſide, I conceive it perfectly lawful on the other ſide: Firſt, to look on a good reputation as on a good eſtate, *i. e.* as a very proper engine to do good with, and that neither to be prodigally miſ-ſpent, nor poſſeſt unprofitably. And if the heart be ſincere (and not as it is ordinary in covetous perſons, that pretend to wiſh for great eſtates only to doe more good, but at preſent doe little good with what they have; and when they get more, are forced

* πρὸς οἴησιν τοὺς θαυμασθέντας ἢ μαλακίαν τοῦ τόνου τῆς ἀρετῆς εἴωθεν ὑποχαλᾶν. *Photius ep.* 32.

Deſire of a good reputation lawful in ſome caſes.

to

to discern and discover the fallacy they had put upon themselves) and if the ways of acquiring it be direct, such as God may be most likely to prosper, *i. e.* doing things substantially, and not onely superficially good, (not using of tricks and deceits or *fucus's* to set out beauty, but a perfect wholesom diet, yet not excluding the addition of fashionable ornaments, such are wit, chearfulness of discourse, *&c.*) and then designing this acquisition (thus regularly gotten) onely to pious uses, the glory of God, the benefit of others, and the mans own living as profitably as he can, and as suits to his account; If, I say, these Cautions be taken in, I conceive it very lawful both to enjoy, and to acquire, and seek a good reputation: whereas to doe this either for it self alone, abstractedly from such explicite design, or in a superior degree for that, then for t'other nobler end or immoderately and intemperately and with transportation for that; this makes it presently cease to be so.

So also the being pleased with it.

Secondly, the being pleased with this, when it comes (either designed or not designed) in order to or in proportion with this good end is perfectly lawful: and it will be judged whether it be so or no, by this; whether the design of the good end be as intense as this pleasure is (I say not so sensibly delightful, but as constantly & industriously pursued as this is sensibly delightful) or whether the cõtrary be discernible upon strict survey & intire judging.

The safest course.

Thirdly, the good work being secured upon the right or good principle, and reputation being either not sought at all, or sought explicitly (or habitually) in order to some real good (living the more profitably, &c.) if praise do come in to the actor, (as many times earthly blessings do, *Matth.* 6. 33.) I conceive it may be tasted (simply as it is such) as a refreshment to the weary, and encouragement to the labourer (among the rest of Gods blessings) and so as Wine moderately used, if it do cause some gladness in the heart, I cannot lay guilt on that. But the safest course is (especially where the inclination is naturally such as makes the utmost caution necessary) before I deliberately taste this pleasant liquor, to consider to what good use of mine or

others

others it tends; and, if I find to none, to abstain from sipping of such delicacies. But if any such use be (not only possible, for almost every thing is so, but also) visible, or but strongly probable, I know not that that should be neglected, or not pursued, only to deny my self that praise which I foresee, if I taste, will be pleasant to me. Lastly, in performing of things in themselves pious, or directly ordinable to a pious end, if I either desire or feel pleasure from praise, it will be easie enough to judge (and to keep my self from deceit in judging) whether I do so (either wholly or immoderately) for my own praises sake, or else for the good that is in the action, or that may come from the praise, and only secondarily and moderately (and in subordination to that) for the pleasure of praise to my self. And that is the matter in hand; and therefore every man is left to pass judgment on himself, and to take care that he do not lose the substance for a wretched shadow, or (worse than so) * weaken that precious flame within him, the love of God (which seldom wants allays, but rather all acts of heightning it) by indulging to a little false love of himself in his sensual capacity.

* Δι' ἐπαινῶν τὸ γλυκὺ τῶν κατὰ θεὸν πόνων πέφυκεν ἐπικαταῤῥεῖν, καὶ αἱ τῆς σαρκὸς ἀναζωπυρῆται ἡδοναί. Pont. epist. 32.

S. *But if it be lawful to receive and taste the pleasure of praise, why is it not lawful to desire or design it?*

Designing of praise differs much from receiving or tasting it.

C. I answer, That the designing of praise differs much from the receiving or tasting it.

The end designed in any action is one of those things, which (as being essential to the action) gives it the denomination; which of any thing that is but accidental or extrinsecal, cannot be said. From hence it follows (to this matter of the praise of men) that in a spiritual action to design the praise of men, though but as a subordinate end, is to mix a secular with a spiritual work, and that will defile it, and maim it, and rob it of the reward. But if it be designed as the principal end, then first it makes it cease to be spiritual or Christian, (and the reason is clear, for to its being so, spiritual, or vertuous in the Christian sense, * all must concur,

* *Bonum est ex causa integra.*

cur, the principle or motive, and the end or design must be Christian and spiritual? and if either of those be wanting, it is not vertuous: And if it be thus principally designed to the praise of men, not of God, then that necessary end is somewhat, and that somewhat is wanting;) and secondly, it renders the whole action considered together a gross dissimulation or hypocrisie, and an interpretative impiety, in preferring the praise of men before the acceptance of God, which is directly contrary to all justice and duty; and thirdly a sacrilege, in prostituting a sacred thing to so vile uses. So likewise, when the action is matter of duty, and so necessary, as being under precept, it is also necessary that it be done principally in obedience to God's precept: and if it be not so, but either only or principally for the praise of men, then still it is, 1. no obedience to God; and 2. if it be abstaining in matter of a negative precept, it is an evidence that the person more fears the disreputation of men than the displeasure of God; or if it be in matter of affirmative precept, it is an argument and testimony again, that he will do more for the praise of men than to approve his obedience to God; or if it be, though not principally, yet subordinately, for the praise of men, then again it is a maim in that obedience. Only in indifferent actions, if we design them to that praise that is proportionable to them, and do that not immoderately, but in such a temper of appetite as is regular, and answerable to the lawful desires of any other worldly blessing (for that the praise of men is such, appears by its being propoled as a reward in Scripture; and that it is not only the advantageousnes of it to us, in respect of the benefiting others by that means, either by our authority or example, that makes it a blessing, appears from hence, because it is a blessing (and the contrary a curse) even after death, when, as we have received our reward in Heaven, so we cease to be capable of making use of our authority to the edifying of others) then there is not from either of the two former considerations any such obliquity to denominate it a crime, though yet there is enough to keep down

that which, by having designed a good end, might from indifferent have grown vertuous, from advancing to that dignity, to continue it in that lower Form or Classis of Indifferents, as a kind of Non-proficients or unprofitable servants, which with good usage might have improved or ascended higher, but have neglected to doe so.

But now on the other side, for the coming in of praise undesigned in any of all these, it is but accidental to the person or action, and so that of which I am no way guilty (as of what I have designed I clearly am:) and being not culpable in the coming of it in, and being a blessing of God in it self, certainly to reject a blessing of God's cannot be my duty; but on the contrary to look upon it as a blessing of God's, a performance of some part of his promise to his servants, and a testimony to their performances, and so to bless and praise him for it, is strictly and absolutely a duty. And as it is a duty so to acknowledge and bless God for it; so simply to taste it as it is, *i. e.* as a blessing of the earth, sent me by God's providence, and to enjoy it as such, with that pleasure and thanksgiving which is proportionable to it, is no irregularity, and so no fault in me; nor is in this case made such by any, either ill or secular principle, or design, motive, or end; for it is supposed that these are both spiritual and Christian. In brief, it must be resolved in every action, that that which is merely accidental (as the consequents or shadows) must be solemnly distinguished from that which is essential (as the motive and end are) that which is merely extrinsecal from that which is intrinsick, and so consequently must be done here; and if it be, this difficulty is answered.

Praise of men considered as a temptation to inordinate pleasure.

S. But what if the praise of men, that comes in to me, tempt me to immoderate and excessive pleasure and transportation: may I do or say that which will probably bring me that praise, and with it that temptation?

C. In that case as I foresee, so I must fortifie my self against that temptation, and either wholly deny my self liberty

liberty to take that pleasure, or take special care to moderate it and if that prove successful to me, or till it prove unsuccessful, it is clear I am not bound to abstain from that action upon that objection only.

S. But what if having formerly and frequently had this warning against this temptation, and having been thus fortified, I have yet constantly been foiled as oft as I have met with the temptation, and so judging by my own experience, have no reason to hope the contrary if I am again so tempted: am I not then bound to abstain from that action, whatever it be, which will probably bring in that praise, which will certainly bring that temptation?

C. I answer, That in this case the matter of the action is to be considered, and supposing that not to be bad or sinful, (for then there is no question but I am bound to abstain from it, without the addition of this farther charge against it) it may then again be of three sorts: either first, indifferent, under no precept or prohibition; or secondly, necessary, under precept, & so matter of duty; or thirdly, that which is neither of these, neither indifferent, nor yet necessary, but yet vertuous and excellent, more than is required by strict duty, and so better, and that to which God promises reward. Three sorts of actions considerable in this matter.

S. What if it be indifferent, neither ill, if it be not done, nor better, if it be? Indifferent.

C. Then there is no question but the foresight of the danger and weakness ought to restrain me from that indifferent action.

S. What if it be under precept? Commanded.

C. These precepts commanding such or such actions are to be supposed Affirmative precepts, which therefore do not bind * to doe them always. And if it be indifferent whether it be done at this time or no, *i. e.* neither commanded to be done at this time, nor better to be done at this time, then supposing some other season to be less obnoxious to the temptation, I am to abstain now and doe it then. As in case it be in all respects indifferent whether I pray or give an alms now, or at another time, I am to chuse that time where-

* *Ad semper.*

in I foresee least of that danger from that temptation.

S. *But what if it be at a time when it cannot be neglected without some breach of duty, as an act of Affirmative precept may by some concurrence of circumstances become duty at some one time; must this danger deter me then?*

C. No, it must not, for that were actually to sin, to avoid the danger of possible or probable sinning.

S. *But what if the action be not necessary at that time,* i. e. *not under precept, but yet of that nature that the more frequent it be the better it is, as whatsoever number of hours of daily prayer be affirmed or supposed the Christians duty, if it be yet another hour beyond the former, (that intercepting no other business to which I am obliged by strict duty or charity) what is then to be affirmed?*

Better. C. This falls into the third sort of things at first enumerated, those that are better, but not necessary; excellent, or rewardable, but not under precept. And of them the difficulty is greatest; because as there is no particular precept to make the doing of them necessary, so there is not simple indifferency to make the omitting them as good as the doing of them. But yet the resolution may be this, that though I am not bound in that case to do that excellent thing, (for by its being not necessary, but excellent, that is supposed) yet I may lawfully do it, if the advantage that is in my view, to the glory of God, the good of my Brother, &c. be above the proportion of the danger of falling into sin, that I incur by attempting it.

S. *But what if the danger be greater or more visible than the advantage is?*

C. Then to him that apprehends it so it is not lawful.

S. *But what if the danger and advantage be equal, or apprehended to be so?*

C. Then from that equal balancing of their circumstances, nothing can be defined as yet; but then some other circumstance may be considerable, and direct me to define

fine it lawful to do that excellent thing, which is thus ſuppoſed to be in the even poiſe betwixt the advantage and the danger. For then, firſt the conſideration that it is beſt in it ſelf, will incline to make it lawful, and nothing hinder it to be ſo: For as, when there is neither danger on one ſide nor advantage on the other, that which is beſt, is lawful, certainly; ſo in reaſon it is to continue, when, as there is addition of danger, ſo there is of advantage proportionable. But then, ſecondly, there is another circumſtance which makes the difference conſiderable. For he that doth that better action in order to that advantageous end, prudently and induſtriouſly, is accepted by God according to his intention and endeavour, though it fall out that that advantage do not follow; and ſo though that advantage be not certain, the vertue, and acceptableneſs, and reward of his action is certain: whereas on the other ſide, as the falling by that tentation is not certain in it ſelf, ſo it is far from being at all intended by me, but all fortifications made uſe of by me to the contrary, and ſo further ſome matter of hope left, that though I have hitherto conſtantly faln, yet I ſhall not now be ſo weak or unhappy. And thirdly if I do fall, yet there being nothing of my choice, at leaſt deliberate choice, or intention in that, (but only a treachery of ſome weak part of fleſh about me, which againſt my deliberate will, and my Prayers to God, and faithful endeavour, betrays me to it) I ſhall hope this will paſs for an humane frailty, if I do ſo fall; and the exceſs of the charity or love of God, and zeal to advance his glory, will be able to cover ſuch a ſin, as this; as the Martyrs conſtancy and perſeverance in confeſſing the Faith of Chriſt, did cover ſome greater ſins, *viz.* killing themſelves, rather than they would have any villany committed upon them.

S. *But will not my foreſight of that danger oblige me to prevent or avoid it? and if I do not ſo, will not that ſin become deliberate and voluntary to me, if I deliberately and voluntarily venture my ſelf into that temptation?*

C. In the preſent caſe I do not voluntarily venture

my ſelf into that danger, as *voluntary* ſignifies that which I doe either upon the free motion of my own will, or upon ſome carnal end or motive of mine own, (as it would be, if either the thing deſigned by me were not better, or not lawful) for it is clear, I venture the hazard only in intuition of ſome good to others, or of ſomewhat otherwiſe tending to the glory of God; and were it not for that, I would not venture it. And ſecondly, though I venture deliberately the poſſible, nay probable, danger of falling; yet I do alſo deliberately and induſtriouſly fortifie my ſelf that I may not fall, and that is matter of ſome hope that I may eſcape. And if ſtill, through humility and fear and caution, I do not hope it actually; then though it be lawful for me, nay, perhaps better, to abſtain from that better upon that fear, becauſe that fear proceeds from one exceſs of love, (and every exceſs of love to God denominates the action better) yet if it fall out that the exceſs of love lie the other way, and incline me ſtrongly, and ſo carry me to that other purſuit of the glory of God in benefiting of others, even to the deſpiſing my own danger of ſin (I ſay not, ſin, but danger of ſin) in that purſuit; I ſuppoſe this will be ſtill lawful to me, being cauſed by ſo noble an impellent, *i.e.* only by the exceſs of love. And if in the event ſome ſin thus fall from me, it will be but frailty ſtill, reconcilable with my loving of God, and ſo with the continuance of his love to me.

S. *I have by my queſtions given you occaſion to beat this matter of the praiſe of men very thin; be pleaſed now to give me the ſum of all in few words.*

Deſire of glory of men is a ſin.

C. It is this, That the deſire or deſign of the praiſe of men in the beſt action is ſurely a ſin, as a deflexion to the creature; and if it be the principal motive of our actions, then a waſting ſin, unreconcilable with charity, or the favour of God, (for it ſeems the praiſe of men rules in us, and not the love of God:) but if the love of God be the principle, or prime mover of our actions, and this other, of the deſire to be ſeen of men, do only ſteal in as a ſecondary carnal intereſt of our own; then, though it be a ſin ſtill, and ſuch an one as will deprive

us

us of all future reward of that good work to which it is adherent, yet, through God's mercy in Christ and his equitable interpretation of our infirmities, it will not prevail so far as to separate between God and us eternally, or to cast us out of his favour. Mean while this favour which he finds that is thus guilty of this blasting sin, will give him but little encouragement or comfort to indulge to it, when he knows that when it is the chief in his heart, (the principle of his actions, or superior to the love of God in him) it is then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in but as a secondary, (appendant to his good deeds done out of a right principle) it is yet then a means to deprive him of all the reward or benefit of his best actions, his Almsgiving Prayer and Fasting, yea, and brings him low, to a very sad state here, and to a (comparatively) mean one hereafter. All which he that will adventure for a little paultry praise, that mere blast and wind and breath of sinful men, is sure very ill advised.

S. This being so unhappy a sin, and yet so hardly gotten out of us, what means can you direct me to to prevent it?

C. 1. A consideration of the price it costs us, [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behind in another world. 2. A resolution before-hand, never to make my good deed more publick than the circumstances (necessarily attending the present occasion) extort from me. If I do every good deed in the season and place that God represents the object to me, let him alone to provide for his own glory that is to rise from it? and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my light shine before men. Therefore I say, the second means will be, a resolution not to make my good action more publick than it needs must, as by blowing a trumpet, or using any means proportionable to that though in a lower degree, to call mens eyes towards me; or to doe what I doe (on purpose and by choice) in the Means to prevent it.

ἐν συναγωγαῖς.

market-place or ſtreet, or places of publick meeting and concourſe, (for ſo the word rendred *Synagogue* ſignifies.) But 3. rather on the other ſide, if I find that humour of vanity getting in upon me, to labour for the greateſt ſecrecy imaginable, (for that is meant by that high phraſe of [*not letting the left hand know what the right hand doth*]) which by the way, gives alſo a very uſeful advertiſement for our direction in our diſpenſing of alms: Not to do them ſo much to the Beggar in the ſtreet, (who 1. is here (by accident) literally forbidden, *ver.* 2. [*not in the ſtreets,*] and 2. for the moſt part is a *diſorderly walker*, and not the fitteſt object of ſuch charity, (relief of his wants, without requiring his labour, being the nouriſhing his idleneſs) and withall 3. the publickneſs and openneſs which is neceſſary to the giving to him, is moſt uſeful and inſtrumental to our vain-glory) as to the poor labourer in ſecret, the Houſe-keeper that comes not abroad, and yet needs aid and relief moſt truly, to ſupport the burthen of a numerous hungry family, and withall cannot be any temptation to our vain glorious humour, at leaſt, is not ſo probably as the other. 4. The contemplation of the reward that attends my contempt of the praiſe of men, a thouſand times more even in kind, than that which the vain man attends to; to wit, to be praiſed of God openly before Men and Angels, in a full quire, all looking upon us and applauding, (whereas a few ſpectators of ſinful men is all that can here be compaſſed:) and not only being praiſed, but rewarded alſo. And to fortifie you better, you may obſerve, 5. that no perſon that receives the praiſe of men with any guſt, is ordinarily able ſo to carry it, but it ſhall be diſcerned by thoſe that are long near him; and when it is diſcerned, it is a quality generally looked on in others with ſo much contempt by all men, even by thoſe that are guilty of it, that it really takes off more from the reputation of the beſt performances than any one ordinary vice can do: And then the leſs this is diſcerned by the perſon himſelf, the more unhappy are the fruits of it to him, and he yet the more mean; as he that thinks he is admired by all, and is deceived in it.

This

This, as it is prodigiouſly true in a mere *animal gloriæ*, exceſſively taken with this pleaſure, ſo it is proportionably in any other, that being ſo in a leſs degree, is yet ſo far ſo as to be diſcerned; and if, by careful concealing (without mortifying) the humour, it be not univerſally diſcerned, yet ſtill thoſe that do diſcern it, which generally are the wiſeſt, and alſo the moſt cenſorious, (whoſe diſcerning it is of moſt concernment) will accordingly judge of him. And if particular care be not taken of this, this humor will be the moſt contrary to the good end which alone is pretended to make it pardonable, and the moſt deſtructive of it of any thing.

S. *I conceive you have now gone through the firſt of the three things, and fully ſatisfied all my Scruples: God grant my obedience and practice and obſervation of your directions may be as perfectly compleat, and impartial, ſincere, and univerſal. I ſhall call you now to proceed to the ſecond, beginning at the* 5th, *and extending to the* 16. *verſ. In all which I expect what you will obſerve unto me.*

C. The ſame general parts that before; a Duty ſuppoſed, and a double Caution interpoſed. The Duty ſuppoſed is *Prayer*; that great prime branch of the worſhip of God, required of all that acknowledge God to be God, and moſt reaſonable for all that acknowledge 1. The world to be ruled by his Providence; 2. themſelves to have any need of his grace or pardon; or 3. that hope for any reward from him in another world. Sect. II. *Of Prayer.*

S. *I ſhall deſire your direction in divers particulars concerning this Duty: And firſt, How many ſorts of prayer are there?*

C. There is firſt Prayer of the heart, and of the tongue. Prayer of the heart, when the Soul ſighs out its deſires unto God; and of the tongue added to that, which is then vocal Prayer. 2. There is either publick or private Prayer. Publick of two ſorts: Firſt, in the Church; ſecondly, in the family. 1. In the Church, or meeting together of all that will joyn with us, called together by tolling of a Bell, &c. And this very uſeful and The ſorts of it.

and necessary, 1. for the publick Testimony of our piety; 2. for the stirring up and inflaming of others; 3. for the making of those common publick requests wherein all that meet are concerned, (as for all men, the whole Church, the Rulers and Magistrates of that Community wherein we live, for pardon of sins, the gift of Grace, preservation from danger, and all other things that as fellow-members of a Church or State we may stand in need of;) 4. for the prevailing with God, (the union of so many hearts being most likely to prevail, and the presence of some godly, to bring down mercies on those others whose prayers for themselves have no promise to be heard) especially if performed by a consecrated person, whose office it is to draw nigh unto God, *i. e.* to offer up prayers, &c. to him, and to be the Ambassador and Messenger between God and Man: God's Ambassador to the people, *in God's stead, beseeching them to be reconciled*; and the peoples Ambassador to God, to offer up our requests for grace, for pardon, for mercies to him. Then 2. in the Family, which is a lesser Congregation, the Master or Father of which is to supply the place of the Priest (and to provide this Spiritual food for all that are under his power and charge, as well as their corporal food) and to ask those things which in that relation (of members of the same family) are discerned to be most needful for all there present. Then for private Prayer, that is of two sorts again; either of Husband and Wife together (who are as it were one flesh, and have many relations common to one another, and yet distinct and peculiar from all others) or of every Man and Woman single or private from all others, in the Closet, or other place of retiredness.

The Parts. *S. Having mentioned the sorts, you will please also to mention the parts of Prayer.*

a Peters. *C.* Those are set down by St. *Paul*, 1 Tim. 2. 1. *Supplications, Prayers, Intercessions, Giving of thanks.* (a) The first seemeth to refer to confession and acknowledgment of sin, and beseeching pardon for it. A necessary daily duty both in publick and private, for our selves and others; only in private fit to be more distinct and particular;

ticular, by way of enumeration of the kinds, and acts, and aggravating circumstances of sin. The *(b)* second is the petitioning or requesting of all things necessary for our bodies or souls in all our capacities, either as single or double persons; as members of Families, of Kingdoms, of Christendom, of mankind it self. The *(c)* third is the interceding or mediating for others, offering up prayers for friends, for enemies, for all men, especially for our Lawful Governors, Kings, and all that be in authority, Spiritual or Civil. The *(d)* fourth is the returning our acknowledgments to God for all benefits received by us or others: being bound by the rule of gratitude, to be mindful of what we have received; by the rule of piety, to acknowledge God's hand in bestowing them; of charity, to be sensible of whatever good any part of mankind hath been partaker of from that great Spring of goodness, as well as our selves; and by all these, to express all in our Prayers and addresses to Heaven.

b προσευχαὶ.

c ἐντεύξεις

d εὐχαριστίαι.

S. *My next enquiry must be* how often *this duty must be performed.*

C. This great duty, consisting of these so many parts, must be performed frequently by all and every Christian, without any slackning or intermitting of it; but how frequently, there is no precept in this place or any other Scripture: which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some special directions we may take with us. As, 1. That one day in seven is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more solemnity than ordinary. 2. That other times, taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received, or on occasion of particular urgencies, The times

urgencies, &c. be by us solemnly observed also, according to the rule of the ancient Catholick, or of the present particular Church wherein we live, in like mānner as the Jews observed their days appointed them by Law. 3. That no man omit to perform this duty, at least morning and evening, every day; this being solemnly required of the people of God, directed by the Law of piety to begin and close all with prayer, (which the very Heathens could judge necessary) and being the least that can be meant by that precept of the Apostle, of *praying without ceasing*, or *continually*: Which is thought by many to extend no farther than in proportion to the * daily sacrifices among the Jews, which were constantly every morning and evening; but by none interpreted or conceived interpretable to any lower proportion. But then 4. the examples of holy men in Scripture do add unto this number, some more, some less. *David* in one place specifies the addition of a third, at *morning, and at evening, and at noon-day will I pray, and that instantly*, i.e. in a set, solemn, intense, earnest address, *Psal.* 55. 17. (and so *Daniel*, Chap. 6. 10.) and this of noon-day is the same with the sixth hour, which is a time of prayer, *Acts* 10. 9. used by St. *Peter*. Others again observed the ninth hour, *i. e.* about three of the clock in the afternoon, as *Peter* and *John*, *Acts* 3. 1. which is there called an hour of Prayer, (it seems commonly observed) and by *going up to the Temple*, it is likely that publick prayers were used at that time, (or if not, it is clear it was to pour out private devotions) and this superadded to the former is a fourth time. And there is little doubt but that the third hour, *i. e.* nine in the morning, was an hour of prayer also, as will appear by *Acts* 2. 1. compared with ver. 15. and then that is a fifth time. And the evening prayer being answerable to the morning, and so used at six in the evening, as the other at six in the morning, the custom of godly men hath been to shut up the evening with a *compline* or prayer at nine of the night, and so that is a sixth time. To which *David* seems to add a seventh, *Psal.* 119. 164. *seven times a day do I praise thee*: where praising

* Θυσίας ἐνδελεχισμῶ, Exod. 29. 42. See *Eccles.* 45. 14. καθημέραι ἐνδελεχῶς δίς.

ting being the fourth part of prayer, may be a denotation of the whole duty: although the truth is, the phraſe *ſeven times* may poſſibly be taken not ſtrictly to ſignifie that number, but as a phraſe or form of ſpeech to denote frequency. Theſe directions put together, (and pondered and compared with the leiſure that every man hath from the duties of his calling, and with the great invaluable benefits of prayer, and with the power of importunity, *i. e.* frequent coming to God in prayer, acknowledged by Chriſt, and with the concernance of thoſe things which we may ask and obtain by prayer, (above moſt other things which we ſpend a great part of our time on) and with the reaſonableneſs of giving God a liberal portion out of our time, as well as our eſtates, who hath allowed us ſo much beſides to our own uſes) will be very helpful to any that will judge diſcreetly what is to be done in this buſineſs, and then ſtill you muſt add this reſolution, that what is well done and well weighed for circumſtances, being for the ſubſtance a duty commanded, the more of it is performed, it will be the more acceptable to God.

S. From theſe Scruples ſatisfied, give me leave to proceed to another: What kind of forms my prayers may, or muſt be preſented in. The Forms.

C. In this there are two queſtions couched. 1. Whether any ſet form be lawful to be uſed. 2. If it be, whether any other may be uſed. And then, what directions may be had for that. To the firſt I anſwer poſitively, That ſet forms of prayer are lawful, both as the word [*ſet*] ſignifies premeditate limited forms, as oppoſed to extemporary; & as it ſignifies preſcribed, and for ſome occaſions and uſes commanded. That it is lawful to uſe a ſet determinate form of words, either written or faſtned in our memory, is apparent both by the example of Chriſt, who in St. *Luke* bids us *when we pray, ſay, Our Father*, &c. (not only pray after this pattern, as the words in St. *Matthew* may be interpreted; but uſe theſe very words, *When you pray, ſay, Our Father*, &c. *Luke* 11. 2.) and of *John Baptiſt*, who *taught his diſciples to pray* in ſome form, though we know not what it is. The lawfulneſs of Set forms.

I will

Luke 11. 1. as also of the Priests under the Law, by God's appointment, that used a set form of blessing the people, *Num.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. *psalm* upon the Cross, *My God, my God, why hast thou forsaken me, &c.* and of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies, as ways and forms of serving God publickly, and as means to preserve the true Religion from all corruptions in doctrine. And to these Arguments may be added one more, of common observation. That even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a form of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as stinted a form as if what the Minister prays were read out of a Book, or dictated by his memory. That it is also lawful to use a *set* (as that signifies a *prescribed*) form of prayer, is as aparent, 1 By Christs prescribing one, which he would not sure have done, if it had not been lawful to have used it being prescribed; and so also, 2. by the other examples mentioned, which are most of them prescriptions; 3. by the no objection against the use of them; for sure if it be lawful to use them, it is lawful to prescribe them at some time, and for some uses, (for that a thing in it self acknowledged and proved to be lawful, should by being commanded by lawful authority become unlawful, is very unreasonable, unless Lawful Magistrates be the only unlawful things) and at other times to use other liberty is not forbidden, and so hereby there is not any invasion or tyranny used upon our Christian liberty; 4. by the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as in which they may with understanding goe along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use, and generally those that want such helps, are by this

means

means afforded them; and lastly, by the consideration of this one special farther advantage of them, *viz.* that by means of prescribed Liturgies the unity of Faith and Charity is much preserved.

Of other unprescribed Forms.

S. Well then, supposing these Set-forms *to be lawful in themselves, and lawful to be prescribed, another question you taught me to ask, Whether* any other may be used but such.

C. Yes doubtless: For the Church being obeyed in the observation of the prescribed Liturgy in publick, permits sometimes (and upon special incidental occasions prescribes) other forms in the Publick Congregation, so it be done prudently, and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it: and in private, in the Closet, it is not supposed by our Church but that every one may ask his own wants in what form of words he shall think fit; which that he may do fitly and reverently, it will not be amiss for him to acquaint himself with the several addresses to God, which the Book of *Psalms*, and other parts of holy Writ, and all other helps of devotion will afford him, either to use as he finds them fit for the present purpose, or by those patterns to direct and prepare himself to do the like.

The qualifications of Prayer.

S. What qualifications be required in our prayers to make them acceptable to God, or prevalent with him?

In the Person.

C. Three sorts of qualifications. One in the person that prayeth; and that is, that *he lift up clean hands without wrath or doubting, i.e.* 1. That he be purified from all wilful sin, bring not any unmortified wickedness with him for God to patronize. 2. That he have charity to his brethren, and humility; the two contraries to wrath. 3. That he comes with confidence to God's throne, assuredly believing that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kind, or by giving him that which is better for him. For this a Christian is bound to believe, that God is the *hearer of prayers*, that they which *ask shall have*: only this with these limitations, unless God by his all-

seeing

seeing eye judge somewhat else better for us, or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then though *Noah*, *Daniel*, and *Job* intercede for it, *they shall only save themselves*, but not the Nation.

S. *What sort of qualifications is there?*

In the Prayer.

C. In the prayer it self. As 1. That the matter of it be justifiable; such things as God hath promised to give his children: or when that is doubtful whether it be such or no, then with submission to his wisdom as well as his will, if he seeth it best for us, and not otherwise. 2. That the things that belong to our souls, and wherein God may most be honoured, and our neighbour benefited, be most and primarily desired. 3. Zeal or fervency. 4. Attention, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, and no hope ever to be wholly without them, yet) must be laboured against, and by the use of all means probable repelled, and pardon for them asked solemnly of God. 5. Constancy and perseverance in asking, commended to us by the parable of the importunate Widow. 6. The use of such bodily reverence, such gestures and postures as may both help to inflame our zeal, and be a fit companion of our spiritual worship. And 7. sometimes adding to our prayers vows of voluntary oblations, after the example of *Jacob*, *If God*, &c. and those either when we pray to receive any special mercy from God, as *Jacob* did; or by way of gratitude and acknowledgment to God, when we have received them.

Gen. 28. 20.

S. *What is the third sort of qualification?*

Those that must follow our Prayers.

C. Those that are to follow our prayers. 1. Observation of God's returns to our prayers; and in that of God's gracious providence in denying what would have been less fit, and granting that that is more. 2. Returning him the thanks, and the glory of all his grants and denials. 3. Considering and setting a value on this great unparallell'd dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of access, no doubt of acceptation. 4. Raising from his mercies a stock and treasure of confidence for the future,

ture, together with a love of him; and by his denials learning to make fitter addresses the next time. 5. Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aid, and, in case of precedent vow, paying that which we have vowed.

S. *If there be nothing else which you will add concerning the Duty supposed, be pleased to proceed to the Cautions interposed in it.* The Cautions.

C. The first of them is common with that in the matter of almsgiving, that the desire *to be seen* or *praised of men* for our piety, do not interpose in our devotions: to that purpose, that it be not done in Common Assemblies, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word * *Synagogues* might seem to import, but any place of publick view, where men use to be spectators) nor in the *corners of streets*, i. e. places chosen on purpose as most conspicuous, (for he that is in the corner of streets is seen by all in either street;) but that our private prayers (which peculiarly are here spoken of) be as private as may be, in the *Closet*, and the *door shut*; and, as near as we can, no eye but that of Heaven admitted to behold us. For if, in a duty wherein God is so nearly concerned by way of honor, and our selves both in duty and for the obtained our needs, we can take in so poor an accession as the consideration and desire of the praise of men, it is most just that that should be our reward, and no other expected from God for us. Of vain glory. * Συναγωγας.

S. *What is the second* Caution?

C. That we *use not vain repetitions.* Of vain repetitions.

S. *What is meant by that phrase?*

C. The word in Greek is a proverbial word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing it is now uncertain what it was, we shall best guess of by the context here, particularly by the reasons that are here annexed to the Cautions. 1. Because by this we shall be like the Heathens, *who think to be heard for their much speaking.* 2. Because we shall be like them Βαττολογία.

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in thinking that our many words help God to understand our meaning, which he *knows before we begin to pray*. By which it is first plain, That all repetition in Prayer is not forbidden, because all such is not against either of those reasons; and withall, because both *David* in his Psalms (particularly, *Psal.* 136.) and Christ in his Agony used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the Heathens were guilty of; as before the Hypocrites were of the vain-glory. 3. That the thing most probably to be fixt on is this, the tumbling out of a many unsignificant words, (as the Heathen Tragedies expreis their manner) or the same words over and over again, not out of fervency of mind, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerful or more acceptable with God; which indeed was the peculiar fault of the Gentiles, the Jews rather using conciseness and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther than either the necessity of our several wants or the fervency of our zeal requires, or than may tend to the inflaming of our zeal, is not acceptable to God, or like to prevail with him; but rather to do the contrary, if it be affected by us: which is farther evidenced by the manner of that prayer which is here by Christ commended to us, as a pattern and form of ours to be ruled and directed by, *Our Father*, &c. a very concise and short prayer.

Of the Lord's Prayer.

S. Being by our Saviours speech and our progress (in attendance thereon) fain upon the Lords Prayer, *though I have formerly in the explication of our Church-Catechism learnt somewhat of the understanding of it; yet it being a prayer of such special weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And first, Is there any thing that from the general fabrick of the words you would observe to me?*

C. Yes, this one thing, that our first and chief care ought to be the glory of God, advancement of his Kingdom

Kingdom, and obedience to his will; *i.e.* the ſetting up God in that excellence that belongs to him; which is the ſumm of the three firſt Petitions. And then after that, the care of our ſelves, and thoſe things wherein we are moſt concerned; the ſumm of the three latter. To which if we annex the Doxology [*for thine is the Kingdom*, &c.] which is the reflecting on God's glory again, the obſervation will be enlarged, that the Glory of God, &c. ought to be our firſt and laſt care; and all that is good to our ſelves, taken in only as it may beſt conſiſt with that, on each ſide encloſed and bounded and limited with it. Juſt as we read of the Liturgy uſed by the Jews, that of the eighteen prayers uſed in it, the three firſt and the three laſt concerned God; and the reſt between, themſelves and their own wants. But the truth is, the ancient Greek Copies have not thoſe words of Doxology, and there is reaſon to think that they came in out of the Liturgies of the Greek Church; where (as now in many places) the cuſtom was, when the Lords Prayer had been recited by the Presbyter, for the people to anſwer by way of Doxology, (as after the reading of every Pſalm a [*Glory be to the Father*] &c.) *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

S. *Pleaſe you then to enter on the particular ſurvey of this* Prayer. *Where firſt occurs the title which we beſtow on God in it, which I already conceive as a means to raiſe up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. Firſt, That we look on God as children on a father, with all reverence, and love, and gratitude, as on him who is 1. our Creator, and Father of our Being; 2. more particularly ſet out to us in that relation than to any other ſort of creatures (as *Plato* ſaid, God was a † Maker of other things, but a * Father of men.) Secondly, That all the acts of a father on earth are by him performed to us, but in a far higher and more excellent degree, as far as Heaven is above Earth. Such are 1. *His begetting us anew to a lively hope*; i. e. his giving us his Spirit Our Father!

† ποιητὴν
* πατέρα.

Spirit, the principal of ſpiritual and celeſtial life: 2. His continuance of aſſiſting grace to preſerve what he hath begotten: 3. His, firſt, preventing, ſecondly, exciting, and thirdly, illuminating grace, as a kind of education to our Souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchaſe of the Son, to be inſtated on us at our death; (which is the coming out of our nonage, as it were.) And (beſides all this, wherein he is a Father to our ſouls and Spirits) many, nay, all kind of paternal acts to our very bodies, which we owe more to him than to our earthly parents who begat them; as alſo the feeding, preſerving, maintaining, adorning, and at laſt crowning of them. Thirdly, By this title, and in it that particle [*Our*] we 1. ſignifie our belief of Gods free bounty, and fatherly reſpect to all our kind, and that we labor not to ingroſs or incloſe it to our ſelves; 2. we extend our prayers to them as well as to our ſelves; 3. we expreſs our faith, and reliance, and total plenary dependence on him as ours, and without whom we can hope nothing; 4. by the adjoyning of this title [*which art in Heaven*] we celebrate his infinity, immenſity, all ſufficiency, and all the reſt of his Attributes, whereby he differs from our fathers on earth, *i. e.* from men, and the honorableſt of creatures.

S. From the Title you may pleaſe to deſcend to the Petitions; and firſt to thoſe which concern God, of which (all together) if you would teach me any thing, I ſhall be ready to receive it.

C. I ſhall from thence only trouble you with this, That the form of wiſh rather than prayer retained in all thoſe three, different from the ſtyle of the three latter, doth contain under it a ſilent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he ſhall ſee fit, to take care that by us, and all mankind, *His name may be hallowed, His Kingdom may come, His will be done*, &c.

Hallowed be thy Name.

S. What is meant by the firſt Petition. [Hallowed be thy name?] *and firſt, what by* God's name?

C. By

C. By his Name is meant Himself; God in his Essence and attributes, and all things that have peculiar relation to him: It being an ordinary Hebraism that [(a) *thing*] and [*word*], [(b) *doing*] and [*speaking*, (c) *being called*] and [*being*], [(d) *name*] and [*essence*] (as [*his name shall be called Wonderful*,] i. e. he shall be a wonderful one) should be taken promiscuously the one for the other.

a πρᾶγμα & ῥῆμα.
b Εὐποιεῖν & εὐλογεῖν.
c κληθήσεται & ἔσεται.
d ὄνομα αὐτοῦ & αὐτός.

S. *What is meant by* hallowing?

C. The (e) Hebrew word, or Syriack dialect, in which Christ delivered it, signifies to *separate from vulgar common use*, to use in a *separate manner*, with that reverence and respect that is not allowed to any thing else; in that notion that holy is opposed to common or profane. Thus is God hallowed when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodness, &c. are attributed to him that are competible to nothing else. Thus is his *Name hallowed* when it is reverently handled; his Word or Scripture, when weighed with Humility, received with Faith, as the infallible Fountain of all saving truth, applied to our Souls, and the Souls of our hearers, as the instrument designed to our endless good, the *power of God ordained to Salvation*. Thus is his House consecrated to his service; his Priests designed to wait on him and officiate; the Revenues of the Church instated on God for the maintenance of his lot or Clergy; the first day of the week among us (as among the Jews the last) set appart for the worshipping of God publickly and solemnly. And every of these is hallowed when it is thus according to the design used seperately, when none of these mounds (to fence each) are broken down, but all preserved from the inrode of sacrilegious prophaners.

e קדש

S. *Having explained the single terms, what is now the meaning of the complex, or Petition?*

C. I pray to God that he will be pleased, by his grace poured into my heart, and the hearts of all men, and by the dispensation of his gracious providence, to work all our hearts to such a reverence, and awe, and separate

respect unto Him, his Majesty, his Attributes, his Works of Grace, his Name, his Word, his Day, his Ministers, his consecrated Gifts, (the patrimony of the Church, devolved from him upon the Ministers thereof) that the sins of sacrilege, and profaneness, and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary vertues of Christian piety and reverence and devotion set up and flourish among us.

S. *O blessed* Father, *Thus be thy* Name hollowed *by me and all mankind.*

Thy Kingdom come.

Please you now to proceed to the second, [Thy Kingdom come.] *And first, What is meant by* God's Kingdom?

C. The exercise of Christ's Spiritual Regal Power in the hearts of all his Servants and Subjects, or Disciples, that give up their names unto him, 1. here in this imperfect Kingdom of Grace, where the mortifying of every unruly affection is the erecting of a throne for Christ; much more the uniform obedience of a whole world of humble, pious, meek, peaceable, charitable Christians when God by the power of his grace shall be pleased to new form and mould the universality of Christians into the temper of his Christ; which though we know not whether it will ever be, yet it well becomes us to endeavour and pray for it: 2. In the great final doom of all enemies, and crowning of all Saints, which shall be attended with a Kingdom which shall have none end Christ giving up the Kingdom to his Father, and all his Saints being taken in to reign with him for ever.

S. *What do you mean by praying that this* Kingdom of God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his blessed disposal of all things below, will so begin to set up his Kingdom in our hearts immediately, so weaken the power of the adversary and the malice of opposers, that it may by degrees of flourishing daily encrease; and that all other things which are in his purpose may be orderly compleated; till at last this mortal compounded Kingdō, which

which hath so much mixture of infirmity and sin and rebellion in it, be turned into a Kingdom of perfect holiness and immortality.

S. *O come,* Lord Jesus, come quickly, *into thy* Kingdom *of Grace here, for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying, of our Souls, for the bestowing on us that precious blessed grace of perseverance, and in the Kingdom of thy glory for the perfecting and accomplishing of us hereafter*

Proceed we to the third Petition, [Thy will be done on Earth as it is in Heaven.] *What is meant by* God's will? Thy will be done.

C. His commands whatsoever they are, but especially those which are delivered to us in the Gospel by Christ.

S. *How is his* will done in Heaven?

C. It is performed by the Angels, who are his ministring Spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to do. And this which they are thus appointed, they do willingly, chearfully, speedily, and without neglecting any part of it.

S. *What do you mean by the* doing it on Earth?

C. The obedience of all men here below.

S. *What then is the full importance of the whole Petition?*

C. We pray to God that he will so inspire his grace into all our hearts, and so direct us by his providence, and assist us to performance, that we may obey him in all his commands here on earth willingly, readily, chearfully, speedily, impartially, (or sincerely, without indulging our selves to any kind of sin in the omission of any part of our duty to him) as his Angels daily obey his commands in Heaven.

S. *Blessed Lord, give us this grace to* will *and assist us to* perform.

From the Petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God we are nearly concerned also.

C. It is true in some kind, but not so immediately and particularly as in the latter three; of which one thing you may observe in general, which yet I cannot conveniently declare to you, till I have explained to you the particulars.

S. Be pleased then to do that, and first in the former of them [Give us this day our daily bread] *to tell me what is meant by* Daily bread.

Give us this day our daily Bread. ἄρτος ἐπιούσιος.

C. By *Bread* is meant all the necessaries of life. By [*daily*] somewhat which the word in English doth not distinctly signifie, yet well enough expresseth the sense of it. For thus it is, The word in Greek may come from a word which signifies (*a*) *the day approaching*, whether that be the now instant day, or else the morrow, that is (in the Scripture-sense of the (*b*) Hebrew answerable to it) the future, the remainder of our lives, how long or short soever it is, (which time, because it is uncertain, men ordinarily make this an excuse for their covetousness, that they may lay up for their age, and so the older they are, they grow the more covetous.) If we fetch the word rendred [*daily*] from hence, it will then denote so much as shall be sufficient or proportionable for the (*c*) future or remainder of our lives, which in our prayers we beseech God to take into his care, and to distribute unto us *this day*, that is, (as St. *Luke* interprets it) (*d*) *daily*, or *day by day*. Another way there is of deducing the word which we render [*daily*] so that it shall signifie that which is agreeable or fit for my (*e*) being or subsistence; not so as to restrain it to the lowest proportion with which a man can subsist or live, but that which is (*f*) agreeable to his condition taken with all its circumstances, for that is it which is called his being; and then it will be exactly agreeable to *Solomon*'s prayer for *food convenient for them*. And so in either sense the prime importance of this Petition is, *Lord, give us day by day that which shall be sufficient for the remainder of our lives.*

a Ἐπιοῦσα.

b סחר, and so also אחר rendred ἐπιὼν χρόνος, Deut. 32. 29.

c Ἐπιοῦσα, ἐπερχομένη, Phavor. ἐπιοῦσα τυχὴ, the future events of things, as opposed to παροῦσα the present. *Niceph. Basil.* διὸ γ. τέ. d τὸ καθ' ἡμέραν. e ἐπὶ τὴν οἰσίαν. f ἐπιούσιος. ἄρτος ὁ τῇ ἐκάστῃ οἰσίᾳ ἡμῶν ἁρμόζων, Phavor. *Panis dimensi nostri.*

S. You said this was the prime importance of it, which seemed to imply that there was another; what is that?

C. The

C. The moſt obvious and natural ſenſe I call the prime ſenſe, becauſe the words do firſt yield it; that is, (as I told you) all that belongs to the bodily neceſſaries of this life, food and raiment: but a ſecondary ſenſe there is, which though the word yield but in the ſecond place, yet is a more weighty conſiderable ſenſe, to wit, as *Bread* imports in a ſpiritual acception the food of the Soul, the Grace of God, without which the Soul can as little ſuſtain it ſelf as the body without food; and then the *daily bread* is that meaſure of continual grace which will ſuffice for the remainder of our warfare here, which we beſeech God day by day to beſtow upon us, to aſſiſt and uphold us in all our wants, and refer the care thereof unto God, who, we are confident, *careth for us.*

S. *I beſeech God thus to care for us all, and* give us day by day for the remainder of our lives all things neceſſary for our Souls and Bodies.

You may now pleaſe to proceed to the next, i. e. *the fifth Petition*, [Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.] Forgive us our treſpaſſes.

C. There will be little difficulty found in that, To *forgive*, is to *abſolve*, *pardon*, free from puniſhment; and the word *treſpaſſes* ſignifies all manner of offences againſt God: the word in Greek is (*a*) *debts*, which is a Syriack expreſſion to ſignifie *ſins*. And it ſeems to be thus occaſioned. Every man is bound to perfect, exact obedience to God by the condition of the firſt Covenant, and that under an heavy penalty, if he fail: He then which hath ſo failed, is thus God's debtor to puniſhment; which if it be not forgiven him, Satan God's officer will fetch out a Writ againſt him, caſt him into priſon, and there leave him (till he hath *paid the uttermoſt*, i. e.) eternally. We therefore pray to God to remit theſe *debts* of ours, the payment of which would go ſo deep with us. And whereas we add [*as we forgive them*, &c.] that is only a mention of a qualification in us (made neceſſary by Chriſt, to make us capable of that remiſſion of God's) and as an Argument to enforce that grant, by profeſſing our ſelves freely to pardon all thoſe that As we forgive.

(a) ὀφειλήματα

that by any injuries done to us are become our debtors, *i. e.* might justly in strict law be by us prosecuted to punishment.

S. *Lord, grant us all this free pardon through the satisfaction of Jesus Christ, for all our sins; and give us grace thus to forgive all others that have injured us, as freely as we hope for pardon from our God.*

I shall lead you to the last Petition, which seems to be made up of two members, [Lead us not into temptation, but deliver us from all evil.] *What is meant by* temptation *first, then by* God's leading *into it?*

Lead us not into temptation.

C. By *temptation* is meant any allurement of pleasure or profit, or determent of danger or evil, which may bring me to fall into any sin. [*To enter into such temptation*] (as *Matt.* 26. 41. the phrase is used) signifies so to be involved with either of these that I cannot get out. *To *make to enter*, or to *bring*, or to *lead into it*, (which are all one) is to occasion our thus entring, or being involved: which God may do by leaving us, or by withdrawing his grace. So that the meaning of this Petition is, not, that God would not permit us to be tempted, (which is the lot of all, especially the most godly men, *Jam.* 1. 2, 3.) but that he will not so forsake or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satan's assaults) that we be not able to extricate our selves, that he will not leave us to be overcome by temptation; for so [*to be tempted*] *Gal.* 6. 1. signifies, the word being of a real passive signification, (of which nature there be many in the New Testament) and so noting the being *overtaken* also, the being ensnared by sin, wrought on by temptation: for the possibility of that only is it, the consideration of which will move us to restore such as be already overtaken, which is the subject of that Verse.

*εἰς πεῖρον.

S. *Lord, do not thou thus leave or forsake us in time of temptation, so far as that we be overcome by it.*

But what is the importance of the other member of the Petition?

C. The

C. The former was only negative, for not bringing us to this great hazard by forsaking or destituting us; the latter is positive, for deliverance from temptation, not again from falling into it, but from being overcome by it: which God may do by either of these ways. 1. By giving us a proportionate measure of strength or grace to bear it and move under it, how heavy soever the pressure be; or 2. by tempering the temptation to our strength, and not permitting the assault to be over-heavy. And that God will do this (by which of these means he pleases) and deliver us from the power or hurt of temptation, (which then only becomes evil when we are overcome by it) is the summ of that second part of the last Petition, *Deliver us from evil*, or *out of evil*: whether by that we mean the evil one, Satan, the Artificer and designer and improver of temptations; or the temptation it self, either that of our own lust, or the world, and enemies of piety. Deliver us from evil.

S. Lord, be thou thus seasonably pleased to rescue and deliver us (when we should otherwise surely be overcome) by the power and assistance of thy mighty grace.

I now remember you told me one thing would be observable from the general view of these three Petitions, which having now explained them, it will be seasonable to afford me.

C. It is this; the order wherein God is wont to dispense his spiritual gifts unto us, by the order wherein Christ directeth us to petition them, Thus, God 1. gives grace to sanctifie (that *Manna* from Heaven, that *Bread of Life*, without which we are not able to live to God.) 2. He pardons sins to them that are thus fitly qualified to receive his pardon. 3. He assisteth and upholds from falling into sin, *i. e.* He first sanctifieth, secondly, Justifieth, thirdly, gives grace to persevere. And in this order we must desire and pray for these several degrees of Grace.

S. What now have you to add concerning the Doxology *added to these Petitions?* The Doxology.

C. This, that whether it were delivered by Christ, (and

(and taken either out of *David's* form, 1 *Chron.* 21. 9, 11. or out of the ancient forms of the Jews) or whether it were by after-copies annexed out of the Liturgies of the ancient Greek Church, it is a very fit form of acknowledgment to God to enforce the granting of the Petitions; especially those three which respect God; thus,

Thine is the Kingdom. [*Thy Kingdom come*] for [*Thine is the Kingdom:*] [*Thy Will be done*] for [*Thine is the Power:*] [*Hallowed be thy Name*] for [*Thine is the glory*] *for ever and ever.* The first of these is the acknowledgment of God's Dominion due to him over the world; and is not (nor can be) said in earnest by any but those that resign up their Souls for him alone to reign in, as the sole Prince and Monarch of their Souls: He that retains one rebel lust out of God's obedience, doth mock him when he

The power. repeats those words. The second is, the acknowledgment of God's Omnipotency and All-sufficiency, as the Fountain of all that grace and strength we beg for; and he that cannot rely on him for all that is necessary for this life and another, doth reproach him when he

And the glory. saith, *Thine is the Power.* The third acknowledgeth the thanks, the honour, the glory of all we are or have, to be due to him from whom all is received; and he that can impute any thing to himself as his own acquisition, can never be thought in earnest when he saith

Amen. [*Thine is the Glory.*] The *Amen* that concludes, is but a solemn style of the Jewish first, and then Christian Church; either noting the faith of him that prays, and confides that what he here prays for shall be granted; or only a recollection of all that is before prayed for by the speaker (by which all that are present, use to make themselves partakers of the severals, and to express their joyning in each with them) [*So be it.*] Answerable to what is at length in our Litany [*We beseech thee to hear us, good Lord.*]

S. *I perceive after the recitation of this Prayer, one appendage there is which cometh in as it were in a* parenthesis, *before our Saviour proceeds to the next matter* [For if we forgive men their trespasses, &c. ver. 14, 15.] *What is the meaning of that?*

C. It

C. It is a returning by way of review, or giving a reason of one passage in the former Prayer, (and but one, as if that were the most hugely important of any) to wit, why those words [*as we for give them that trespass against us*] were interposed; namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and *forgiving of other men*; as appears by the Parable, *Math.* 18. 35. where he that had his debt forgiven him by the King, yet going out and challenging his fellow-servant, and exacting payment from him hath the former forgiven debt most sadly brought upon him again; and this applied there (Vers. 35.) particularly by Christ to every of us, who *from our hearts forgive not our brethren their trespasses.* And therefore whosoever prayeth for forgiveness in this prayer doth not only oblige himself to forgive all others, but he doth even curse and bring down imprecations upon himself, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. It will therefore be most absolutely necessary for every man that takes this prayer into his mouth, first to put all malice, desire of revenge, or grudge out of his heart; or else his prayer shall be turned into a curse to him: and that is the importance of this passage. Prayer for pardon obligeth to forgive.

S. *You have past through the second period of this Chapter, the weighty duty of Prayer, together with the Cautions and Directions belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses,* 16, 17, 18. Moreover when thou fastest, &c. *Where first, I pray, what is the importance of the phrase* [Moreover] *because that was not formerly used in the second of the three?* Sect. III. *Of Fasting.*

C. It first noteth this duty not to be so ordinarily and frequently taken notice of as the former, (and therefore a note of remark is prefixt to it.) Secondly, that this is also a duty necessary to be superadded to the practice of the other two, if we will be Disciples of Christ; it being a part of the worship of God also, especially when it cometh in conjunction with them.

S. *Well then, I shall presume you will continue the same*

same method of handling this which in the former two you have observed; by taking notice of 1. A duty supposed, 2. a caution interposed. *I shall desire to receive first what you will recommend unto me for the Duty which is here supposed,* [thou, when thou fastest.] What kind of fasting *is here spoken of?*

C. Not the solemn prescribed Fasts of the Jews, (for those were not to be concealed or dissembled) such as the great day of expiation, called the *Fast which God hath chosen* (described *Isaiah* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath day, but both there and *Levit.* 16.31. and 23.32. and *Num.* 29. 7. most clearly belong to that day of *expiation*;) nor those other three added to that under the time of the second Temple: but days of private Fasting, that every one prescribed themselves as free-will offerings, some once, some twice, some oftner, every week, denying themselves their lawful ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise as Christ dislikes not, but rather approveth it by his mention here; so he desires to free and rescue it from the vain-glorious design of Pharisaical Hypocrites in the using of it. But before you will be well capable of hearing and assenting to your duty in this of Fasting, or denying your self your lawful food, it will be necessary, by way of preparative, for you to know your duty in respect of sobriety; or what eating or drinking (abstracted from the super-addition of this duty of fasting) is lawful for Christians. For as he which is not advanced so far in the School of Nature as to observe rules of Justice, will scarce be a fit auditor of the doctrine of Almsgiving premised; so certainly, he that hath not submited himself to the rules of Sobriety, will be hardly brought to hear of Fasting, and besides the truth is, that the unjust mans alms will avail him little, and as little the Drunkards or Gluttons fasts. And therefore it will not be amiss a while, before we proceed, to take in the consideration of this duty of Sobriety.

Of Sobriety. S. *I acknowledge the reasonableness of the Proposal. What then do you mean by* Sobriety? *C.* That

C. That temperance in eating and drinking which (whatsoever may be said of it under the Old Testament among the Jews, who being allured to the service of God (especially) with the representation of temporal promises, of plenty, &c. could not so fitly be interdicted the liberal use of meats and drinks, but might be allowed somewhat in that matter which is not allowable to Christians, at least might be so far permitted the exceeding of those strict terms of Sobriety without danger of the like punishment) is now strictly commanded Christians in the New Testament, and that under threat of damnation to him that frequently, or willingly and indulgently, offendeth herein. Thus 1 *Cor.* 6. 10. it is said of (*a*) *drunkards*, that they *shall not inherit the Kingdom of God*: Where the word is not to be restrained to those who drink to bestiality, to the depriving themselves of the use of their reason, that drink drunk, as we say; but belongs to all that drink wine or strong drink intemperately, though through their strength of brain they be not at present intoxicated by it. So *Gal.* 5. 21. among the works of the flesh, *which they that do shall not inherit the Kingdom of Heaven*, there is mention of (*b*) drunkenness, and revellings, or comessations, or excess in eating. So *Rom.* 13. 13. both are together forbidden; (*c*) surfettings, or excess in eating and drunkennesses, or excess in drinking. And so 1 *Pet.* 4. 3. (*d*) Excess of wine, comessations and drinkings. And on the other side is sobriety commanded, 1 *Thes.* 5. 6. 8. And *Titus*, Chap. 2. it is mentioned as a special design and end of the appearing of Christ, that we should be instructed to walk (justly and piously, and) *soberly in this present world*. The first of those three refering to our duty to our Neighbour, the second to our duty toward God, and that of sobriety to our duty toward our selves, (nothing tending more to the preservation of our selves than that; and nothing being more hurtful and more unagreeable with that charity which we owe to our selves, our bodies as well as souls, than intemperance) and so in those three is the whole duty of man comprized.

a μέθυσοι (from μέθυ strong or sweet wine) all one with *Vinosi* or *Vinolenti*.

b μέθαι καὶ κῶμοι.

c κῶμοι & μέθαι.

d οἰνοφλυγίαι, κῶμοι, πότοι.

S. How

S. *How many* sorts of exceſs *in eating and drinking be there, to which* ſobriety *is oppoſed?*

Exceſs in eating and drinking, of two ſorts. In Quantity.

C. The exceſs is of two ſorts: one in the quantity, when we eat or drink to the overcharging of the body; and the ſobriety contrary to that, is the eating and drinking no more than agrees with the health and good temper of it, though we do allow our ſelves the pleaſures and delights in choice of meats, &c. Another exceſs there is in the quality or delicacy of meats or drinks, and a ſtudied care and purſuit of ſuch as are thus moſt delightful; and the ſobriety contrary to this, is when we content our ſelves with that meat and drink which is neceſſary or uſeful to the health and ſtrength of our bodies, and neglect or deſpiſe all other delicacies.

Quality.

L. *Are both theſe kinds of* exceſs *condemned, and* ſobrieties *commanded us Chriſtians?*

C. Some difference there is in this matter. The former of thoſe exceſſes is ſo expreſly forbidden, that he that uſeth it is *excluded from the Kingdom of God*, 1*Cor.*6.10. *Gal.* 5. 21. And conſequently the contrary ſobriety is ſtrictly commanded under that heavy penalty. But the ſecond kind of exceſs is not ſo certainly and expreſly forbidden, nor the contrary ſobriety ſo diſtinctly and peremptorily commanded under penalty of *excluſion from the Kingdom of Heaven*, to him that uſeth that exceſs only in the choice of meats that are moſt delicious. Yet becauſe it is not improbable that the words in the original do belong and extend to quality as well as quantity *i. e.* to exceſs in either, (and the (*a*) word uſed for drunkards and drunkenneſs, comes from the word that ſignifies (*b*) ſweet as well as ſtrong wine) and becauſe there are two conſiderations which make this exceſs in the quality or delicacy to be unagreeable to the compoſition of the Evangelical rule of life, I cannot but ſay that this kind of ſobriety is commanded alſo, and that the contrary habit to it deſerves to be deemed a ſin.

a μέθυσοι, μέθυ.
b μέθυ.

Two conſiderations pertaining to the latter.

S. *What be thoſe two conſiderations?*

C. 1. The hope of eternal life and endleſs Spiritual joys, that are propoſed to us in the New Teſtament; which

which if they be ever ſuffered to enter into and fill our hearts, will produce a diſ-eſteem and mean opinion, and in time a contempt aud ſcorn, of all carnal delights and pleaſures, will bring us to an *uſing* (the pleaſant part as well as the profitable of) *the world as if we uſed it not*, and (ſo we may have *food convenient for us*) a not caring for any choice or ſuperfluity, an abſtaining purpoſely from all ſupervacaneous pleaſure. The ſecond conſideration is the duty of charity and liberality to our poor brethren, required of us and recommended to us in the Goſpel: in which he that fares deliciouſly, and takes care (not only for the preſerving of the health and ſtrength, but alſo) for the pleaſing and entertaining of his palate, will ſurely be leſs able to diſcharge his duty; that ſupervacaneous pleaſure bringing a ſuperfluous expence and charge along with it. Theſe two conſiderations make it very hardly ſeparable from ſin, for any man to allow himſelf this ſecond kind of exceſs: Though I ſhall not be over for-ward to pronounce damnation on him that is guilty of it; 1. becauſe I am not ſo ſure that there is in the New Teſtament any particular direct immediate command againſt it; 2. becauſe the vertue of ſobriety, eſpecially in this ſecond ſort, conſiſts not in any one point indiviſible (ſo that it ſhould poſſibly be reſolved, that he that eateth this kind of meat ſinneth not and he that eateth any more delicious doth ſin.) 3. becauſe there is no certain rule by which to define delicious meats, that being moſt delicious to one which is leſs to another; 4 becauſe indeed to a temperate healthy man the plaineſt & ordinarieſt meats are moſt delightful and pleaſing alſo. On which and the like reaſons I ſhall not make haſte to condemn or terrifie any man in this matter, nor tell him the abſtainning from delicacies is by any expreſs precept required of him; but only mention to him theſe ſeven things. Firſt, that it is a vile and unchriſtian thing to ſet the heart upon ſuch mean carnal delights: Secondly, that what I can conveniently ſpare from my ſelf, I ſhould reſerve for thoſe that do or may want it: Thirdly, that there is exceſs in the quality as well as quantity of meats and

drinks; and that the excess in, or indulgence to, the former is a most forcible provocation to the latter, which is acknowledged a damning sin: Fourthly, that a Christian may doe better to deny himself lawful pleasures, then to doe all that is not unlawful: Fifthly, that the end of eating and drinking is the preservation of health and strength, and not the delighting the palate: Sixthly, that though a well-tempered healthy mans appetite ordinarily demands those things that are fittest for him, and consequently in that case the satisfying the appetite may not be amiss, yet first, the appetite is oft intemperate in its demands, oft demandeth this or that, which by some custom it hath been used to; and then that custom being equivalent to a disease sometimes, sometimes the author of some real disease, that disease should be cured, and that appetite mean time not obeyed: secondly, the appetite is tempted many times by the object, either really present, being set before us, or imaginarily, being represented by the phansie; and then the motion of the appetite is no argument of the meetness of satisfying it. Seventhly, that fasting (or abstinence wholly) is also a Christian duty to be used sometimes. And by these rules I shall leave any prudent and sincere Christian to direct himself in this matter, and desire him in the fear of God to becareful that he offend not against that Christian necessary duty of Sobriety in any kind.

Of Feasting. S. *But may not* Feasting *be lawful now among us Christians: and so* delicious *fare?*

C. Feasting, as it is an expression of thanksgiving to God, and celebration of some act of his mercy; as it is an act of hospitality for the receiving and treating of others as well as our own family; as it is a means of preserving and increasing mutual love and charity among men, is certainly now lawful and commendable: But all these ends and uses may be provided for without luxury and delicacy, (only variety perhaps will be useful in sundry respects) and again without any mans overcharging himself, and therefore will never be an excuse or apology for either. And as for honest mirth and chearfulness, it will not at all be provided for by immoderate

derate or delicious eating or drinking, but rather hindred by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility &c. and withall attended with bitterness in the stomach, with satiety and drowziness, which is most contrary to it. In brief, the true Christian Feasting is when the poor & rich meet at the same common entertainment, and they that want partake of others plenty in the same common meal, contrary to the [* *Every man his own supper.*] Where for one to be drunken, *i. e.* to eat or drink excessively, is as great a solecism as for another to go away hungry.

* ἴδιον δεῖπνον. 1 Cor. 11. 21.

S. *I shall hope to lay that doctrine of* sobriety *to heart, and so to be in some measure qualified for that superstruction and superaddition of* fasting, *which occasioned this discourse. Which because you resolved to be a* duty supposed *in a Christian and acceptable to God under the Gospel, I must first desire the ground or reason of that affirmation.*

Of Fasting.

C. 1. Because it is here in the same manner joyned with the two former, *Almsgiving* and *Prayer* which are unquestionably such duties. 2. Because it is here promised a reward by Christ, if it be not blasted by vain-glory. 3. Because it is foreseen by Christ to be that that men are apt to expect praise for among men. 4. Because Christ in other places approves, if not commands, the use of it; only affirms the season for his Disciples to fast, to be then not so agreeable, *because the Bridegroom was with them,* Matth. 9. 15. *But when the Bridegriom should be taken away, i. e.* after the death and departure of Christ, *then shall they fast in those days.* 5. Because Christ bringeth in the Pharisee boasting that he *fasts twice in the week,* and lays no manner of censure on him for so fasting, but only for the pride in boasting of it: and (I remember) it is St. *Chrysostom's* direction, that we should only *avoid the Pharisees pride but not neglect his performances*; as on the other, *forsake the Publicans sins, and retain his humility.* 6. Because it was prevalent with God (being joyned with Prayer) to the working of miracles, *Matth.* 17. 21. and so again

A duty.

probably *Acts* 1. 14. for the obtaining the presence of the holy Ghost in a special manner, *Acts* 2. 1. and used by the Apostles before the Ordination of Ministers, *Acts* 13. 3. and 14. 23. 7. Because the performance of this is thought by St. *Paul* a sufficient occasion for a temporary *parting of man and wife*, 1 *Cor.* 7. 5. which otherwise he would not advise; which signifies this to be an employment of weight among Christians. 8. because it is mentioned by St. *Luke* as a part of the worship of God joyned with Prayer, in *Anna*, *Luke* 2. 37. of whom it is said, *That she departed not from the Temple*, (a) *serving or worshipping God, in prayers and fastings night and day*; of which, I conceive, this is the importance, That she constantly frequented the Temple at the hours of Prayer, (not that she dwelt or continued always there; for v.38. there is mention of her coming thither) and used constant observations of fasting, and in so doing worshipp'd God. 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his fasting and praying. 10. Because of the many good ends and uses to which fasting is proper, and in respect of which it looks yet more like a Christian vertue than considered as a bare abstinence from a meal it doth.

a λατρεύεσα

S. *What be those ends or uses?*

C. 1. As an act of self-denial, which it is, when otherwise I would eat, but chuse rather to abstain, to perform this act of that which in general Christ requireth of this Disciples. 2. As an act of (*b*) revenge, which you find among the effects of godly sorrow, and parts of repentance, 2*Cor.*7.11. and such may fasting be: if on consideration of (and by way of punishment on) my former plentitude and luxury, I now think fit thus to punish my self. 3. As a means of expressing my humiliation for sin, in time of God's wrath lying upon a nation or any particular person, & for the averting of that wrath: to which fasting hath been always counted very agreeable and found to be very successful, both in the Old Testament and in all stories of the Church. 4. As a means to fit any man the better for the performing the duty

The uses of it.

b ἐκδίκησις.

duty of Prayer as he ought. To which purpose he that doth not acknowledge its propriety of usefulness, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him. 5. As a means to enable me to the performing of works of mercy, by giving that to the poor which is spared from my self; which therefore should be always observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast for covetousness, as others do for strife. *Isai.* 58. To which purpose it is that you see here *Alms, and Prayer and Fasting*, joyned together by Christ, not to be divided by us. If the meal we fast from bring any thing to our purses, it will not be accepted. For *Isai.* 58. the Fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry*, &c. 6 As a means to abate the desires and luxuriances of the flesh, and make the body more tractable and tame, and patient of receiving the dictates of Reason, and to subdue in it inclinations toward uncleanness, when those are likely to prove too strong for us. To which purpose that fasting should be useful, it will not be hard for any man to guess that considereth the cause of carnal desires in the body, and that old saying, That without *Ceres* and *Bacchus* (the Belly deities) *Venus*, or incontinent desires, grow cold.

S. *Is all kind of Fasting then acceptable to God?*

C. No certainly: To fast out of sorrow or mourning for the death of a friend, is not so, (though not sinful neither.) To fast to save the charges of eating, to be the better able or more at leasure to transact business of the world, is not so, (though again not sinful.) And by these you will guess at some other kinds also. Yet you may mark still, that one thing there is in all fasting, to wit, self-denial, which though it is not by every one that fasteth proposed as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

S. *I have yet one Objection against all which you have said in this matter, and it is this, That all this while you have*

An Objection against Fasting being a duty.

have not mentioned any command or precept of Fasting in the New Testament, and therefore do I not believe there is any such: and for the Old Testament, though there be a command for the observation of the great day of Expiation every year, yet, first, that was only obligatory to the Jews; *secondly, it was a* Publick Feast, *and not pertinent to this place, which speaks of* Private Fasts; *thirdly, if it should be thought to concern us, yet being but once in the year, it would not be considerable. From all which, it being supposed that there is no* precept *now particularly obliging us Christians to fast, it may seem to follow, that fasting is not now acceptable to God.*

Answered. *C.* To your whole Objection I answer, 1. That there is no necessity of a precept of fasting, to assure us that it will be acceptable to God: there was no precept for voluntary oblations under the Law, (save only a direction, when they were offered, that they should not be offered maimed, &c. as here there is, that we should not blemish our fasting with desire of praise of men) and yet they were accepted; and many other evidences have been produced to prove the use of fasting to be acceptable to God, though not commanded 2. Though there be no explicite command of fasting in the New Testament, yet from the nature and constitution of the Gospel it may be collected that there are in some cases some tacite commands of it. As when all degrees of uncleanness, all satisfying the desires of the fleih, are forbidden, save only in lawful matrimony, and no allowance of polygamy or concubines. To him that finds himself unable thus to live in conjugal chastity, the using of means which may help to it are tacitly commanded by God; and so consequently fasting, if that be the only means left him (as many times it is.) And then, as to the Disciples that could not cast out that Devil which would not goe out but by prayer and fasting, it is accounted infidelity by Christ not to use that means, *Mark* 9.19. so will it be the like unchristian sin in him that uses not this means, so necessary to so necessary an end. The same may be said in case the Magistrate

ſtrate under whom we live preſcribes the obſervation of it, or whenever any man ſeeth it neceſſary, or very probable that he ſhall be hindred from the performing of ſome duty (which he owes to the glory of God, or edification of his brethren) unleſs he faſt that day. Laſtly, the caſe may be ſo ſet, that a man may diſcern himſelf able without any detriment to his health, or danger of ſhortning his life, *&c.* to uſe frequent faſting and withall by that means much advance his ſpirirual ends, have greater vacancy for holy imploiments, greater ſtore for works of mercy, *&c.* and then ſure in this caſe the commands of praying and mercifulneſs will be alſo tacite commands of faſting. So that though there be not any particular explicite precept, obliging every man whatſoever under pain of ſin to faſt ſimply, thus, or thus often; yet tacite commands there may be to them that are by any of theſe circumſtances fitted for it: and even to thoſe that for the preſent are not, it will yet be fit to be conſidered and counted of as a duty that they may be concerned in; and that if in no other reſpect, yet in this, that they are Chriſtians who aſpire to an angelical life and inviſible joys, and ſhould therefore deny (and by that wean) themſelves of thoſe ſenſual, corporal pleaſures of eating and drinking, ſo far as to preſervation of life and health, and to their duty to themſelves may be agreeable.

S. *How often then ſhould a Chriſtian faſt?*

C. By what hath been ſaid you will gueſs it unlikly that I ſhould undertake to preſcribe poſitive ſet rules for this; the duty I ſhall leave to you as a voluntary oblation for you to offer as frequently as prudence joyned with due care of your health, and as piety and the Spirit of God ſhall prompt you, and only tell you theſe three things. Firſt, that the Phariſee *faſted twice every week*, and that that was never cenſured in him as a piece of Phariſaiſm or hypocriſie or fault of any kind, but as commendable, if he had not boaſted of it. Secondly, that every Chriſtian ought to have his ſolemn ſet days, for the performing that great and weighty duty of Humiliation, in calling himſelf to account for all his ways, and Times of Faſting.

confessing his sins to God more particularly; and those days should not be too slow in their returns, lest his Soul be too deep in arrears, and so unwilling to come to accounts at all. It is very reasonable for very man or woman of leisure to set apart one day in the week for this turn; or if the whole day or any other part of it may not thus be spared from the business of his calling, yet the dinner-time that day may be borrowed from eating and thus more usefully employed without any disturbance to his other affairs. And he that useth not some such constant course (which yet on special occasions may be altered, will be in great danger to be found and censured a neglecter of the duties of a Disciple of Christ. Thirdly, that over and above this common duty of all men some other wants their are or may be in this or that man, to the repairing of which fasting may be very instrumental, as hath been shewed; and so proportionably is to be more frequently used by them who have this need of it; of which their own conscience in the fear of God is left the Judge. All this hath been said of Private Fasting because that is peculiar to this place: For Publick Fasting, the direction must be had from the Laws where we live; which so far at least oblige every one, that he offend not against them either contemptuously or with scandal.

S. *I shall now desire God's direction and grace to encline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto been very great.*

You may please now to proceed to the Caution *interposed, wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almsgiving,*

The Caution in it.

C. The Caution is it self in plain intelligible words, [*When you fast, be not as the Hypocrites, of a sad countenance, for they (disfigure,* we read; perhaps the word only signifies) *veil,* or *cover, their faces,* as mourners were wont to be, *that they may appear to men to fast*] but (rather than so) *do thou, when thou fastest, anoint thy head,*

head, and waſh thy face, (for thy outward guiſe, appear in thy ordinary countenance and habit; for the Jews were wont to anoint themſelves daily, unleſs in time of mourning) *that thou appear not to men to faſt, but to thy Father which is in ſecret*; that thou mayeſt appear deſirous to approve thy ſelf to him only, who only is able to reward thee.

S. *You have now paſt through thoſe three great Chriſtian duties, which by their ſo near confederacy here, and by What you have ſaid of them, I find ſo linked together, that it is very reaſonable we ſhould ſet apart ſome time for the joynt practice of them all together: For though it may be fit to give alms when I pray not or faſt not, and to pray when I neither give alms nor faſt; yet ſure my faſts wherein the expence of a dinner is ſaved, ſhould be joyned then with Almſgiving (to wit giving to the poor that which is thus ſpared) and always with Prayer.* God give me a heart thus to practiſe it.

Having thus far advanced, you may pleaſe to proceed to that that follows, which I perceive to be a new matter [Lay not up for your ſelves treaſures upon earth, &c.] *and ſo on in one continued thread to the end of the Chapter. Of all which what is the chief ſummary importance you may briefly tell me.*

Sect. IV. *Of the deſire and love of wealth.*

C. There are two things to which all the enſuing ſixteen Verſes belong, and the ſecond of them appendant to the former, into which the diſcourſe inſenſibly glides. The former is for the mortifyng of all deſire and love of wealth: the latter for the moderating our worldly care or ſecular providence, which I told you would ſerve inſtead of (and might be laid up by us as) an improvement of the Tenth Commandment, [*Thou ſhalt not covet.*] The former is ſet down in the ſix enſuing Verſes, 19, 20, 21, 22, 23, 24.

S. *Why do you refer theſe words,* Lay not up, &c. *to the mortifying of* deſire and love of wealth;

C. Becauſe a Treaſure is a metaphorical word to ſignifie that which men deſire and love moſt importunately, and ſet their heart upon; and ſo the prohibition of *laying up our treaſure on earth*, is in effect the forbidding

to love or desire or set the heart upon any earthly riches as a possession; but only to use them so as may most improve our future account, *i. e.* by liberal dispensing of them to raise a bank which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kind of them, that which consists in costly vestments, the Moth, a poor despicable creature, can and doth destroy and make useless: another kind, our Corn, and other the like Fruits of the earth, (of which the Fool so applauded himself, that he had *store for many years*) (*a*) eating (for so the word rendred *Rust* doth signifie) whether of men, or (the ordinary attendants of granaries) vermin, bringeth to nought; or if you will retain the word in our Translation, [Rust] it must then be taken in that notion as it belongs to Corn in the field, and is called (*b*) Smut, when by some wind or the like the grain is smitten or blasted, and made good for nothing. And then for money, or our any other kind of treasure, never so closely and safely lockt up, thieves can and ordinarily do *break through and steal it from us.* And it is observable that that Moth, & the like, are (*c*) bred in the things themselves; and so those kind of possessions are subject to these destroyings when no outward violence approaches them: and that is a mighty evidence of the vanity and uncertainty of riches, that many times vast estates and possessions do insensibly, no man knows how, crumble and moulder to nought, rich men without any visible expences come to arrant beggary, and all the providence in the world cannot keep them from it, but rather betrays them farther; the greater their love of money is, the swifter their ruine follows them. And 2. the infatuating power of riches, when we come once to love them, to resolve to have them, (which St. *Paul*, 1 *Tim.* 6. 9. calls, (*d*) *they that will be rich*) & to that purpose to serve or wait upon them, which way soever they lead us: Our hearts are then so wholly set upon them, that we cannot at all serve God, or endeavour to approve our selves to

Vanity of Wealth.

a Ἐρώτις.

b ἰρυσίβη, ἀνυγρο.

c Καθάπερ ζιδήρῳ μὲν ἰὸς, ξύλοις δὲ σὴς ὄφεσι καὶ πτερωτοῖς σύμφυτός ἐστι τοῖς χρήμασι δὲ ὧν καὶ κᾆν πάσας τὰς ἔξωθεν δυνάμεις βούλῃς, ἀπ' αὐτῶν ἀδύνατον τὸν πλησιάσαντα αὐτοῖς τρόπον, &c. Polyb. Hist. l. 6. p. 9. A. The infatuating power of it.

ἐπιτηδειότατα ἐστὶ πρὸς ἀπάτην.

to him. This our Saviour proves by the contrariety of the commands of these two Masters, *God* and *Mammon*: for if their commands might be subordinate one to the other, they might both have their answerable obedience; God in the first place, and Mammon or worldly wealth in the subordination. But God's commands being contrary to Mammon's, *i.e.* to those courses which are necessary to the getting of riches, he that will grow rich (that is bent on that design) must give over all hope of being (or passing for) God's servant.

S. *What be the commands of God that are so unreconcilable with the service of Mammon, or vehement desire of wealth?*

God's commands unreconcilable with Mammon's.

C. 1. His command of doing justice, exact justice, as that excludes all violence, fraud, oppression, *&c.* 2. That command of the justice of the tongue, in performing of promises, though to the greatest hindrance and damage, and in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of selling, and giving to the poor; *i. e.* if otherwise thou canst not relieve thy indigent Brother in distress, but by selling somewhat of thy own, then to do that, though it be most unlike to prospering or thriving in the world. 5. That command of freedom and ingenuity of spirit, of unconcernedness in these worldly, inferior, transitory things, of self-resignation, dependance on God's providence for our daily bread; instead of all the carking infidelity of the worldling. And 6. That precept of earnest desire and contending for peace. 7. That of meekness, patience, praying for enemies.

S. *How are all those so unreconcilable with* Mammon's *commands?*

C. You will discern it in the particulars. 1. Mammon prescribeth violence to every man, oppressing the poor righteous man, any that stands in our way to our espoused gain. 2. Mammon commands (not only despising our faith in performance of disadvantageous promises, but also) false accusing, blasting, defaming of any which are likely to keep or get any preferment or posses-

sion,

sion that we have a mind to; as in the example of *Jezabel* toward *Naboth* it appears when her husband had a longing after his Vineyard. 3. Mammon commands a perpetual unsatisfiedness, a kind of dropsie thirst, infused still more and more at the encreasing of our plenty: Mammon will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to Mammon after this increase than thou wert before; and so generally you may observe it, the more possessions men attain to still the more covetous they grow. 4. Mammon commands tenacity, a most strict keeping of our own; nay, a perpetual desire of being a purchasing, of making some new bargains, of enlarging the walk: and if Christ require to sell and give, you see the rich man, Mammons servant, presently leaves him, he *goes away very sad, because he was very rich.* 5. Mammon hath all manner of slavish tremblings, cowardly, uningenuous fears for his subjects task, (quite contrary to self-resignation) a dismall thoughtfulness at every apprehension, of danger, a perpetual carking and hovering over his wealth, and a venturing on any the most unlawful, unchristian practice, whenever that great law of self-preservation, (as Mammon tells him) *i.e.* the law of mammon, but of no other Law-giver, (I am sure not of Christ) suggests it to him. 6. Mammon commands war (for enlarging of dominion, of possessions) that more glorious name of piracy; which St. *James* seems to have considered, when he faith, *Wars come* * *from our pleasures, Jam.* 4. 1. which are surely those pleasures consequent to the delight or lust of the eye, desiring to have, *ver.* 2. It being most clear, that covetousness puts men upon all the most furious wars, and contentions, and quarrels in the world. 7. Mammon sets men upon the most malicious acts of revenge of any thing: The covetous man hath still so many enemies in his black book, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kind of Hell to him; not knowing how to be quit with every of them, he is fain to treasure up quarrels many years together, and study nothing but the pay-

* ἐκ τῶν ἡδονῶν.

payments of ſuch debts, Other contrarieties might be mentioned between the commands of God and Mammon. God commandeth to *keep the heart*, Mammon the *wealth, with all deligence*, or *above all keeping*: *God* commands *ſorrow for ſin*, Mammon *ſorrow for loſſes*: God commands confeſſion of Chriſt and all Chriſtian truth, and never more than when it is moſt oppoſed, when it is like to bring moſt danger to the Confeſſor; Mammon commands *prudence, warineſs, time-ſerving, never hazarding any thing for truths ſake*: *The righteous is bold as a Lion*; when the Mammoniſt, with his wealth and heaps before him, dares not quatch without a licence from Mammon, and aſſurance that it ſhall coſt him nothing. Theſe and an hundred more contrarieties evidence the truth of our Saviours general ſpeech, [*That no man can ſerve two Maſters*] brought home to this concluſion, *You cannot ſerve God and Mammon*, and from thence enforce the prohibition of [*not laying up our treaſures upon earth.*] or ſetting our heart on worldly riches; which is the main importance of thoſe ſix verſes. But beſide, there is a poſitive exhortation in theſe verſes to charity and liberality, which is meant by *laying up our treaſure in heaven, i. e.* ſo laying out our wealth as that it may bring us in thoſe everlaſting returns, as Chriſt explains the phraſe by the like in another place, *Give to the poor, and thou ſhalt have treaſure in Heaven*; and, *Make you friends of the unrighteous*, or tranſitory, or unſtable, *Mammon*, [contrary to the true durable riches] that *when you fail, they may receive you i. e.* (by an Hebraiſm) you may be received (as, *this night they ſhall require thy ſoul*, is all one with, *thy ſoul ſhall be required*) *into everlaſting habitations*. And beſides other benefits of your liberality, this will be one, That when you thus lay up your wealth by giving it to God and his poor children, your heart, which duly follows that treaſure, will have no temptation to faſten on the earth, but on heaven, where our treaſure dwells our hopes are laid up, our joy is to be expected, and ſo *there will our hearts be alſo*.

S. *I ſhall not trouble you longer with this matter, it being*

being ſo obvious and plain, only methinks two Verſes there are in the midſt of theſe which ſound not to this matter, and are ſome what obſcure; I beſeech your help to direct me to the meaning of them: they are Verſe 22, 23. [The light of the body is the eye: if therefore thy eye be ſingle, thy whole body ſhall be full of light; but if thy eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs?]

C. Theſe words, as they are moſtly interpreted concerning the goodneſs or ilneſs of intentions, are not indeed very pertinent to the buſineſs in hand, of liberality, and of love of money; you may therefore give me your patience, while I give you the natural genuine interpretation of them, and then you will diſcern how pertinent they are to the preſent matter. To which purpoſe I ſhall firſt tell you what is meant by a *ſingle and an evil eye*; ſecondly, by *light and darkneſs*; thirdly, by the ſimilitude here uſed; and then, fourthly, how all belongs to the point in hand.

S. What is meant by the ſingle and evil eye?

Liberality. a ἁπλοῦς.

C. The word [a] *ſingle* ſignifieth in the New Teſtament, *liberal*; the *ſingle eye*, *liberality*, *bounty*, *diſtribution* of our wealth to the poor. So *Rom.* 12. 8. *He that giveth* [b] *in ſingleneſs*, or, as our Margent readeth, *liberally*: 2 Cor. 8. 2. [c] *The riches of their ſingleneſs*, we read, *liberality*: ch. 9. 11. [d] *To all ſingleneſs*, we read, *to all bountifulneſs*: & ver. 13. [e] *Singleneſs of diſtribution*, we read, *liberality of diſtribution*, *or liberal diſtribution*: Jam. 1. 5. *That giveth* [f] *to all men ſingly*, we read, *liberally*. Contrary to this, the *evil eye* ſignifies *envy*, *covetouſneſs*, *unſatisfiedneſs*, *niggardlineſs*, and all the contraries of *liberality*. So *Matth.* 20. 15. *Is thy* [g] *eye evil, becauſe I am good? i. e.* Art thou unſatisfied therefore, becauſe I have been more liberal to another? thou haſt thy due, why art thou diſcontent, or unſatisfied? So *Matth.* 7. 21, 22. *Out of the heart cometh the evil eye*, i. e. *envy*, *covetouſneſs*, *unſatisfiedneſs*. (For this is obſervable that *envy* is generally ſet as the oppoſite to all liberality, and God by the [h] Fathers is ſaid to be *without envy*, meaning moſt

b ὁ μεταδιδοὺς ἁπλότητι.
c κοινωνίαν τῆς ἁπλότητος.
d εἰς πάντας ἁπλότητα.
e ἁπλότητι κοινωνίας.
f πᾶσιν ἁπλῶς.
g εἰ ὁ ὀφθαλμός σου πονηρὸς ἐστι.
h Ὅτι ἄφθονος, *Damaſc.* ἀνεφθονήτως, *Athanaſ.*

moſt liberal and bountiful.) The word which is here rendred (*a*) *evil*, equivalent to an (*b*) Hebrew word which ſignifies the greateſt degree of illiberality or uncharitableneſs; and the word *eye* being added proverbially, perhaps becauſe that part hath moſt to doe in covetouſneſs, which is called *The luſt of the eye*, 1 *John* 2. 16.

(a) πονηρὸς
(b) רשע

S. *What is meant by* light *and* darkneſs?

C. By *light*, Chriſtianity, or the ſtate of the Goſpel. We *are of the light*, and *walk like children of light*. And *darkneſs*, contrary to that, unchriſtian heatheniſh affections or actions.

S. *What is meant by the ſimilitude here uſed?*

C. That as in the body of a man the eye is the directer, ſhews it what it ſhould do, and if it be as it ought, directeth it the right way; but if not, leadeth into moſt dangerous errors: ſo in the man the heart (mentioned immediately before) if it be liberally affected, having *laid up its treaſure in heaven*, and faſtned it ſelf on it, will direct the man to all manner of good Chriſtian actions; but if it be covetous, unſatisfied, worldly, hard, illiberal, it brings forth all manner of unchriſtian, heatheniſh actions. And then *if the light that be in thee be darkneſs*, if the heart in thee be unchriſtian, heatheniſh, *how great is that darkneſs?* what an unchriſtian condition is this.

S. *I ſhall not now ask you how all this belongs to the point in hand.*

C. It is indeed plain enough already, that it belongs perfectly to the buſineſs. And this is the ſumm of all. 1. That liberality and charity in the heart is a ſpecial part of Chriſtianity, hath a notable influence toward the production of all Chriſtian vertues, and a main argument and evidence it is of a Chriſtian to have this grace in him. 2. That uncharitableneſs, worldly mindedneſs, unſatisfiedneſs, uncontentedneſs, envy, covetouſneſs, is a ſin of a very ill effect and conſequence; betrays a man to all moſt unchriſtian ſins, *fills him full of iniquity*, (according to that of St. *Paul*, 1 *Tim.* 6. 10. for *the love of money is the root of all evil*, &c.) and is a ſad ſymptome, where

The influence of it on all Chriſtian vertues.

where-ever we find it, of a great deal of ill besides. All which comes in very pertinently on occasion of those words, *Where the treasure is, there will the heart be also*; and is a foundation for that appendant affirmation [*You cannot serve God and Mammon.*

S. *You have fully cleared this difficulty, and passed through the first of the two things contained in the remainder of this Chapter, that which pertains to the mortifying* all desire and love of wealth. *God make it successful in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality and mercifulness in their stead.*

Sect. V. *You will please now to proceed to the other thing, the moderating of our* worldly care *and* providence *in the following words,* [Take no thought for your life, &c.] *and that taking its rise from the former* [therefore I say unto you Take no thought, &c.]

Of the Tenth Commandment. *Being come unto this, I cannot but remember my self, and put you in mind that you formerly told me, that I might reserve my expectation of this, as of an improvement of the Tenth Commandment of the Decalogue: How may that be cleared?*

C. By observing the importance of the negative part of that precept of the Law, which is directly the prohibition of all covetous thoughts, and desires of other mens possessions, (expresst after the manner of the Hebrews by enumeration of particulars, the *house*, the *wife*, &c. and by way of anology the honors as well as wealth, all considered as the possessions of other men.) This prohibition immediately contains a positive command of contentedness with our present estate, whatever it is, without any desire of change, murmuring, repining, disquieting of others: and so thus much is contained in that Old Commandment. A greater and superior degree, in which matter is this of *not taking thought for the morrow*: for that prohibition doth not only restrain our appetites from roving to that which is other mens, from disquieting and disturbing of others, and (as the last Commandment is described, *Mat.* 10. 19.) the depriving (in thought, endeavour, and with the labouring

to

to get away from another man that which may by his loſs (and not otherwiſe) accrew to me; but this of not *caring for the morrow*, is the not diſturbing or diſquieting my ſelf, the turning out all worldly thoughtfulneſs out of my breaſt, and not only thoſe which are terminated in anothers loſs or damage.

S. *Will you then be pleaſed to proceed to that Chriſtian pitch which is here ſet down?*

C. I ſhall now proceed to that point, which takes up all the verſes to the end of this chapter, and in it only detain you with two things. 1. The precept or Doctrine of worldly thoughtfulneſs. 2. The enforcements of it, ſhewing how reaſonable it is to be obſerved and practiſed, though it ſeem a ſtrange Doctrine. Of worldly care.

S. *To begin with the firſt, what care and ſolicitude it is that is here forbidden?*

C. It is ſet down in theſe three ſeveral phraſes. Firſt [a] *Take no thought for your life, what you ſhall eat, or what you ſhall drink? nor yet for your body, what you ſhall put on*, Ver. 25. Secondly, [a] *Take no thought, ſaying, what ſhall we eat, &c.* Ver. 31. And thirdly, [a] *Take no thought for the morrow*, Ver. 34. From all which it appears that the thing here forbidden is that, whatever it is, which is the full importance of the Greek word, rendred [(b) *taking thought*] which being derived by Grammarians, from a phraſe which ſignifies in Engliſh to [(c) *divide the mind*] doth then ſignifie a *diviſuneſs of mind*, or *anxiety*; and that a want, (or littleneſs) a defect of faith, Verſ. 30. a not believing as we ought, that God that gives us life and bodies, will allow us means to ſuſtain one, and array the other. St. *Luke* expreſſes it by a word which we render (d) *doubtful mind*, or careful ſuſpence, but ſignifies *hanging betwixt two*; as not knowing how to reſolve whether God will do this for us or no. Or perhaps it is a figurative ſpeech for a word ſignifying a (e) *watch-tower*, or *high place*, whither men get up to ſee what is coming, which is an argument of great fear and care in them. Now that I may give you the clear evidence of the Chriſtian doctrine in this matter, I will deliver it diſtinctly in theſe

a μὴ μεριμνᾶτε.

b μεριμνᾶν.

c μεριμνᾶν ἀπὸ διαιρέσεως.

d μετεωρίζεσθε.

e περιοχὴ ἐπιτειχισμὸς Eccl. 37. 12.

few Propoſitions. Firſt, That this is a truth (infallible truth) of God's, That God will for the future provide for every ſervant of his food and raiment, a competence of the neceſſaries of life. This truth may appear by the promiſes to this purpoſe in the Scripture. Two there are of this nature, that the Margents of our Bibles in this place refer to: *Pſal.* 55. 22. *Caſt thy burthen on the Lord and he ſhall ſuſtain thee:* 1 Pet. 5, 7. *Caſting all care on the Lord, for he careth for you.* To which you may add Chriſts promiſe, that *if we aſk we ſhall have, if we aſk not amiſs*, ſaith St. *James*; which ſure we do not, if we ask but what he taught us to ask, *this day our daily bread, i. e.* (as in the explication of the Lord's Prayer was ſhewed) *day by day thoſe things that are neceſſary for the remainder of our life.* Many other promiſes you will obſerve to the ſame purpoſe, and particularly this in this place by way of expoſtulation, Verſ. 30. *ſhall he not much more cloth you, O ye of little faith?* intimating ſtrongly a promiſe that he ſhall, and requiring faith or belief of this promiſe at our hands. Secondly that want of faith or truſt in this promiſe, not believing this truth, is a piece of the damning ſin of infidelity ſo charged here upon them that believe it not, Verſ. 30. Thirdly, that any carking ſolicitude for the future is an argument of this diſtruſt, this not daring to rely on God's providence and God's promiſe, and ſo an unchriſtian ſin.

S. *But is not every man commanded by the Apoſtle,* 1 *Tim.* 5. 8. to provide for his own, eſpecially thoſe of his own houſe or kindred? *And if he doth not, defined* to have denied the faith, and to be worſe than an infidel? *Sure then this want of thoughtfulneſs and ſecular providence will rather be* infidelity.

Providing for our own.

C. Becauſe you lay ſuch weight upon that one place of St. *Paul* to *Timothy*, and ſeem to think it ſo contrary to this preſent doctrine of our Saviour, which if it were, it would yet be more reaſonable to bring St. *Paul* to our Saviour by ſome commodious interpretation, than to evacuate the force of all our Saviours diſcourſe on this matter by this one place of St. *Paul*; and becauſe

Rom.

Rom. 13. 14. the Apostles caution, being rightly rendred [make not provision for the flesh to coveting] or [turn not the care or providence for the flesh into coveting or getting away other mens goods] (forbidden in the Tenth Commandment) supposes that this *provision for the flesh* is apt to be so abus'd, I shall therefore first nedeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. Vers. 3. *Let those widows, which are widows indeed, (i.e.* which have neither husbands nor Children to relieve them, be respected and relieved by the Church. Vers. 4: *If any widow having no husband, hath yet* (as it follows) *children or grand-children, let them, i, e.* those children, *learn first to shew pity or kindness to their own house, i. e.* to their parents, and so (*a*) repay or requite them for their paternal care, do what their parents had done to them, (see Vers. 16.) Vers. 5. *But the widow that is perfectly such, i.e.* hath (*b*) no children to relieve her, she doth in that solitude and widowhood hope on God, *and continue in supplications and prayers* (at constant times) *night and day.* Vers. 6. *But she that lives luxuriously is dead while she lives.* Vers. 7. *And do you give such rules as these, that they may be blameless.* Vers. 8. *But if any man or woman do not provide for, or relieve those that belong to them, especially those that are of their family,* (as the parents must be resolved to be) *he or she hath denyed the faith, and is worse than an Infidel.* Vers. 9. *Let none be chosen to be a widow which is less than sixty years old,* &c. You see this whole discourse is to shew what kind of person might be fit to be chosen to be a widow in the Church, one to be maintained out of the Churches stock; & among the rest of the qualities, required of her this is one, that she must be one that hath no child able to maintain her, to provide for her: The word signifies (more generally) to (*c*) *take care of*, as a Father of a child or as a child here of a forelorn destitute parent. And then still that differs much from the notion that worldly phansies affix to this place, thinking themselves obliged to provide estates and riches for them, whereas the words

a ἀμοιβὰς ἀποδιδόναι, *vices referre.*

b μεμονωμένη. so μόνη *Esth.* 14. 14. signifies one that is perfectly alone, which we render *desolate*; and so *Bar.* 4. 16. μόνη is she that having her daughters carried away captive, is left quite alone.

c προνοεῖ, ἐπιμελεῖται, Hesych. Πρόνοια, προενθύμησις. ἐπιμέλεια, φροντὶς. So children that are exposed by their parents are ἀπρονόητοι in *Harmenopulus.*

words cannot be extended to command any more than this, That every Master or Mistress of a family must take care of, and relieve their parents and those of their family, (or which remain in their (*a*) house or family;) and then that will not come home to that thoughtfulness or secular fore-casting, to which in your objection it was applied. The short is, the place refers to the duty of the rich, not to let the Church be burthened with relieving their poor kindred, especially their parents, which (are of their family) have a right to live in their house, and a propriety to be maintained by them, or that they do take care for and relieve them, (still supposing they are able to do it:) and so this belongs nothing to saving of wealth for them, but spending it on them when we have it, and not laying it on the charge of the Church to do it; and that will sufficiently weaken your argument. But then supposing this of secular fore-casting and providing for necessaries of life to be the thing here spoken of, (as it is apparent it is not, but only (*b*) relieving the parents out of what we have) then, to take away all scruple, and to reconcile this prohibition of Christs with this precept of St. *Paul*'s, it will be necessary to add a fourth Proposition, That for present supplies, a Christian not only may, but must, use those lawful and proper means that are ordinarily in his power to use to the attaining that end: and this is so far from distrusting of God or not depending and believing on him, that it is indeed a special act of this faith, the doing of what he requires us to do, and without our doing of which he hath not promised to supply us. His promises, which are the object of our faith, are not absolute, but conditional promises; they require and suppose a condition to be performed on our part, and then give us a right to the thing promised, and not before. Every man therefore must do somewhat himself to provide for his own, and not to do so is infidelity in St. *Paul*'s style; just as the Disciples are called faithless for not casting out of the Devil, *that would not be cast out but by prayer and fasting, i. e.* for not using that means to cast him out, *Mark* 9. 19.) must endeavour to be instrumental to God's providence, and

a Οἰκείων.

b As *Alex. Aphrodis.* saith, πᾶν τὸ προνοεῖν τινος, ἀγαθόν τε τῷ προνομμένῳ περιποιεῖ, Ἀπορλυσ. βιβ. ἀ. ζητ. ιδ'. & Ammonius in Schol. on the εὐφωναὶ, having resolved, that one of God's operations is, προνοητικὴ τῶν καταδεεστέρων, *providing for those that want*, applies that of the Poet to it, Θεοὶ δωτῆρες, &c. *God's giving them what they want*, making his (*providing*) and his (*giving*) all one.

and not fly to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all, but for the begetting or confirming of our Faith: which cannot be the case when we neglect those means of making good God's truths, which are already by him afforded us: but only when all lawful means have been tried improsperously, then it will be God's season to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promiseth; and if we neglect those means, and so fail in our performance of the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to do without us, but conditional, for him to do if we failed not in our parts.

S. *But what are those* means *required on our parts, as subservient to God's providence in feeding and clothing us?*

C. I shall first name you some that are such means, and then others that are mistaken for such, and are not. The true means you may know in general by this mark, that all means perfectly lawful, *i. e.* all things that are proper to that end, and are no way prohibited by God) are such, and all unlawful are not. But then particularly, first Labour and diligence in ones calling is such a lawful means: As in spiritual, so in temporal things, if we (*a*) labour, or work, God will (*b*) cooperate. As in the war with *Amalek*, when Israel fights, God will fight with them: Poverty is the *Amalek* our honest labour is our fighting against it, (and therefore the idle person is called, 2 *Thes.* 3. 6, 7, 11. (*c*) a disorderly walker; the word (being military) signifying one out of his rank, one that is not in file to fight against his enemy) and when we are thus imployed, God our Captain, hath sworn that he will have war, will fight against that enemy, with us, for ever; and that, as the LXXII read in that place, (*d*) *with a secret hand* assisting him that is thus busied, prospering him insensibly that is thus employed: A sure blessing on the laborious, *Prov.* 10. 4. *The*

Means subservient to God's providence in sustaining us.

Labour.

a ἐργάζομαι.
b συνεργέω.

c ἀτάκτως περιπατέω, ἀτακτέω.

d ἐν χειρὶ κυρίου.

hand of the diligent maketh rich, and on the other side, *he that will not labor*, saith the Apostle, *let him not eat*; which is there a piece of Apostolical discipline, to besiege idleness and starve it up; and that an image on earth of what is done in Heaven, it being the rule of God's ordinary providence, that they that neglect the means shall not obtain the end. This promise being conditional (as all others) not to the idle, profane fiduciary, but to the faithful labourer; the absolute Stoical defender on Fate may starve for want of industry, die for want of physick, and be damned for want of repentance; and all this not through too much, but too little faith, the not taking the means along with him, which were predestined by God to bring him to a better end.

S. *What other sort of means is there required of us by God to this end?*

Prayer. C. Prayer to him for *our daily bread?* the condition without which there is no one thing which we have promise to receive from him: *Ask and you shall have*, &c. but not otherwise. So elsewhere the worshiping of God is joyned with the *doing of his will*, to make us capable of God's hearing.

S. *What other means?*

Thrift. C. Honest thrift; the not spending upon our lusts, our vanities those good things of this world that our labour and prayers have by God's blessing brought in to us. For the prodigal may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn it. God hath not undertaken for any sin, that it shall not ruine us: his protection is like that of the Law, for them only that travel in the day and in the rode; not for the disorderly walkers in any kind, that have any by-path, or night-work to exhaust that treasure that his providence hath, or is ready to bestow. And the same that I say of luxury, may be said of other harpies and vultures, that leave men oft-times as bare as the high-way robbers; that fly sin of close adultery, that eats out so many estates; yea, and that other of strife and contention, that pestilence, as it were, that walketh in darkness, & devours the wealth as well as the soul. And there are no reparations

to

to be expected from God for ſuch loſſes. One means more there is to which God's promiſe of temporal plenty being annexed, we may well add it to the former. The exerciſe of acts of juſtice and mercy, *Bring you all the tithes*, ſaith God by *Malachi*, *into my ſtore-houſe*, Mal. 3. 10. *i. e.* both the Prieſts and the poor mans tithe, and *prove me now herewith, if I will not open the windows of Heaven, and pour you out a bleſſing, &c.* To which purpoſe the Jews had a proverbial Speech, * *Pay tithes on purpoſe that thou maieſt be rich.* And there are many places of Scripture to the ſame purpoſe which before were mentioned; and threatnings on the contrary, that the *with-holding more than is meet ſhall tend to want.* To theſe may perhaps be added another means, having alſo the promiſes of long and proſperous life annexed to it, that of meekneſs and obedience; of which ſaith the Law, their *days ſhall be long in the Land*, flowing with milk and honey; and the Goſpel that they *ſhall poſſeſs the earth*: as alſo it is affirmed of Godlineſs in general, that it *hath the promiſes of this life*, *i. e.* of ſo much of the proſperity of this world as ſhall be matter of contentment to them. Now theſe being by God deſigned as fit and proper means to the qualifying us for the performance of his promiſe, (his providing of ſecular ſufficient wealth for us) and the condition required on our parts, it will be but the believing of a lye for any man to neglect theſe ſeveral means required on his part, and yet to claim or challenge the end promiſed on God's part: in the ſame manner and degree as it is for the impenitent ſinner remaining ſuch, to believe and challenge the pardon of his ſins and ſalvation.

Acts of Mercy.

* *Da Decimas in hoc ut diteſcas.*

S. *I cannot but conſent to this truth, and acknowledge the fitneſs of the means, which you have mentioned as truly ſubſervient to that end.*

But you told me there were alſo ſome were miſtaken for ſuch means, but are not: What are thoſe?

C. 1. Secular wiſdom, policy, contrivance, (for though this ſeem ſometimes to obtain that end, yet firſt there is no promiſe made to it; ſecondly, it many times faileth of the deſign; nay, thirdly, it hath oft-times a

False Means.

most remarkable curse upon it. 2. Hoarding up all that comes, pinching the back and belly to fill the bag. 3. Going to Law, and contentiousness, 4. Tenacity, not giving or lending to those that truly want; the griping illiberal hand (*Give and it shall be given unto you*, not else.) 5. Immoderate care and solicitude: loving and courting of the world. 6. Deceit and injustice; and especially, Sacrilege and Perjury. Each of these in the esteem of the world are the fairest way to wealth, yet in the event prove the streight rode to curses and poverty. It is a *snare to devour that that is holy*, saith *Solomon*, and *after vows to make enquiry*; and that snare meaning treachery to the wealth as well as the Soul. See the flying roll, *Zach.* 5. 2. (which was formerly mentioned) and the *curse that is brought with it*, ver. 3. And that *entring into to the house of the thief, and of him that sweareth falsly*. Ver. 4. *i. e.* on his family also, and *it shall remain in the midst of his house*, and never leave haunting it, till it *consume it with the timber and stones*: that which a man thinks would be best able to endure, the firmest part of an estate, moulders and crumbles away between the fingers of the perjured person; noting this to be a consuming sin, (and a consumption is an hereditary disease, an emblem of which is to be seen, *Numb.* 5. in the perjured woman, Ver. 27. *The water that causeth the curse, shall enter into her, and become bitter, and her belly shall swell, and her thigh rot*, those two parts of the body that have relation to the posterity.) 7. Distrust of God's promise, for sure never any man got any thing of God by not trusting him: He that will not take his word, must find out some other pay-Master. 8. Oppression, violence, spoiling of others, (though that seem a sure present course to bring in wealth) for the threat of the Prophet *Isai.* 33. 1. belongs to such, *Wo unto thee that spoilest; when thou ceasest to spoil, thou shalt be spoiled.* Men are seldom suffered to taste any of the fruit of those sins, least they or others should fall in love with them.

S. *You have now abundantly discharged your promise, in setting down the true and the pretending means.*

Her

Have you any more Propositions now to add to the four already mentioned in this business?

C. Only these two. 5. That he that useth these true means appointed by God, and discards the false ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, than all the worldlings arts can possibly provide him. He that gives over all anxious thought for himself, enters into God's tuition and then shall surely be never the poorer for not caring. 6. That the using of unlawful (tho' never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is a most direct piece of infidelity, most clearly forbidden in the phrase of *taking thought:* This being the distrusting of God & his authorized means, and flying to the witch with *Saul*, or rather the Devil, to help us to it; the (*a*) dividing our minds, or (*a*) hanging betwixt two; or rather indeed forsaking of one, and cleaving to the other; disclaiming God and his providence, and trusting to our selves and our own artifices. And this sure will be granted to be the greatest fury, the greatest perturbation and anxiety of mind imaginable, which thus drives us out of our Reason, our Christianity, to those courses which are most contrary to both.

a μέρεσιν.
b μετεωρισμός.

S. *I conceive the summ of your whole discourse on this matter is this, That for the good things of the world, God having made* promise *to give them to his servants, and his promise being* conditional, *requiring at our hands the use of means to obtain the thing promised,* It is our duty to use those means, labor and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thought about it; *never to flie to any unlawful means, to provide for our selves And by this way of stating, I acknowledge our Saviours speech here fully reconciled with St.* Paul's *command of providence, whatsoever that might be thought to signifie, and so with* Christ's *praying for temporal blessings,* &c.

Anxiety.

I have only one scruple wherein I shall desire your satisfaction; whether God doth not sometimes leave men destitute of food and raiment, and how then it can be infidelity to be anxious in that point. Or how can Gods promise of caring for us be said to be performed?

Destitution. *C.* I answer, 1. That it is not ordinary for men to be left destitute of food and rayment; and tho' sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his Steward, (the wealthy mans barn to be the poor mans storehouse) no man is left destitute that is afforded this means. 2. There being so many other means (fore-named) required of us to be instrumental to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; & so the whole matter will be imputable to his default and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so far destitute as to come to starve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any: which being supposed, that he should die by famine as is reasonable and reconcileable with this promise, (which can extend no farther than that he will sustain us as long as he sees it fit for us to live, but no longer) as that he should die by sword or pestilence; and that death will be as supportable as many other diseases and deaths, of the Stone, Strangury, Dysentery, &c. 4. That suppose God do thus destitute us, yet our anxiety or solicitude, our using of unlawful means, can never be able to relieve or secure us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us as the Reed of *Egypt*; and though sometimes God permits unlawful means to offer us help when lawful fail us, to make trial of us, whether we will use them, and distrust God (who ought to be trusted and relied on *though he kill us*) or no; yet is it far more ordinary for those who have fled to all manner of dishoneſt means of encreasing wealth, to come to absolute beggary and distress and contumelious ends, than in any mans observa-

tion

tion it will be found for the truſters in God to doe. 5. Why may it not be thought and found true upon every mans ſelf-examination, that ſuch deſtitution, whenever it befals a child of God, is a puniſhment of ſome ſin, which God in mercy ſees fit to puniſh here, and not in another world? As particularly that of littleneſs of faith in this matter; as *Peter's* ſinking, *Mat.* 14.30. was a puniſhment of his fear, and doubting and *little faith*, which ſome good men are very ſubject to, and whereſoever it is found, may expect to be puniſhed, as being it ſelf a ſin, and containing in it ſo many other ſins. 1. The ſin of diſobedience to Chriſt's command here, in his [*take no thought*] Verſ. 31. 2. The ſin of infidelity not truſting, and ſo denying (in actions at leaſt) God's veracity, the attribute wherein he chiefly glories; giving him the lye, as it were, an affront and contumely to the Almighty. 3. The ſin of worldly-mindedneſs, placing our care and affection on ſuch baſe and inferior objects, incurvation of the immortal Soul to a thing ſo much below it, and robbing God of his due, that peculiar Creature of his, the heart ſo naturally his, and moreover ſo importunately begged for by him: not to mention many other ſins, which conſtantly follow this ſolicitude, (where it is once entertained, not as a tranſient paſſion but a Chronical diſeaſe) though not conſtantly the ſame as indevotion, impatience, unmercifulneſs, cowardize, worldly ſorrow, maligning of others, &c. μὴ μεριμνᾶτε.

S. *Having thus largely explained the Prohibition, you may pleaſe to add in one word what is the contrary Chriſtian Duty that is here commanded by Chriſt?*

C. Praiſing God for our preſent wealth, and truſting him for the future.

S. *What do you mean by the former?*

C. Praiſing him four ways. 1. By acknowledging the receit; 2. uſing it, and rejoycing in it; 3. miniſtring, or communicating to them that have not; and 4. if any thing ſtill remain, keeping it as inſtrumental to God's providence for the future, laying up what God gives us to lay up. Praiſing God

S. *What do you mean by the latter?*

C. 1. Be

Trusting him.

C. 1. Believing his promise; 2. obeying his directions in the use of his authorized means, and none else; and 3. referring the success chearfully to him, and praying to him for it without doubting.

S. I *conceive you have done with the Precept or doctrine, which now I see how fitly it is annexed to the former matter of not serving of* Mammon, 1. *As an answer to the* Mammonists *reason or motive to his serving of* Mammon, [*that he may not be destitute on the morrow:*] 2. *As an improvement of that former exhortation, to which it may be seasonably superadded: but would never have entred or have been admitted without that harbinger. I beseech God to sink it down into my heart. To which end, I presume you will give me your assistance by proceeding to the second thing proposed from our Saviour's words here, the* Inforcements of this duty, *shewn in how reasonable it is to be observed by a Christian.*

Seven enforcements of it.

C. I shall proceed to that, and give you the inforcements as they lie. A first inforcement is the consideration of what God hath done to us already. 1. He hath given us life it self, which is much more, and a far greater act of power, and mercy, than to give food for the continuing of that life. 2. He hath given us the very body we take such care of, and that is much more again than the raiment that must clothe it. And those he hath given without any aid of ours, without our use of (direct or indirect) means, and therefore, no doubt, can provide sufficiently for the sustaining of both. And for his willingness to do it, if we trust and relie on him, those very former mercies of his are pawns and pledges of it. God (saith a Father) by giving, becomes our debtor. Every mercy from so good a Father, comes forth Twins; a gift and a bond together; a present payment, and a future pawn; a summ paid down, and an annuity made over; the having bestowed favours, being his greatest obligation to continue them. When we can begin with the Psalmist, *Psal.* 100. *It is he that made us*, then we may confidently go on, *We are his people and sheep, &c.* And then, *O go your ways into his gates with thanksgiving*

Deus donando debet. Cypr.

ving, not only for past mercies, but in confidence of future also, *his mercy is for everlasting*, &c. A second inforcement is taken from the example of God's providence toward other Creatures: First, for food, from the *Fowls of the Air*; Secondly, for raiment, from the *Lilies of the Field*. For food, in that those Birds without any trade of Husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained, (Nay, of many Birds it is observed, they are fattest still in coldest and sharpest weather:) Nay, that sort of Birds that St. *Luke* mentions, *Luke* 12. 24. the Ravens are a creature, that, if *Job* or the *Psalmist* may be believed, *Job* 38.41. *Psal.* 147.9. hath more of the providence of God illustrious in it than any other. Naturalists have observed of that creature, that it (*a*) exposeth the young ones as soon as they are hatcht, leaves them meatless and featherless, to struggle with hunger, as soon as they are gotten into the world; and whether by dew from Heaven, a kind of Manna rained into their mouths, when they gape (and, as the Psalmist saith, *Call upon God*) or whether by flies flying into their mouths, or whether by worms bred in their nests, as (*b*) some think, or by what other means, God knows, *God feedeth them*. And therefore perhaps it was, that that creature, to make its return of gratitude to God, flies presently on his errand to feed the Prophet *Elias* in the Wilderness: In which this was sure very observable, that that Creature which is so unnatural as not to feed its own young ones, did yet at God's command feed the Prophet: as sometimes those bags of the Miser are opened liberally to God's children, (at their death, in building Hospitals, &c.) which had been shut to their own all their life. This example signifies (and, being used by our Saviour, proves) That God can and will (*c*) do the same to us much more, and accordingly our Saviour shuts is up with an expostulation, *Are not you much better than they?* Man is a much more considerable creature than those Birds, man is the Monarch of all them, (*and the life of my Lord the King is worth ten thousand of theirs*;) and therefore surely a far greater part of God's providence than they,

a ἐκβάλλει τὰ νεοττία, ὁ κόραξ.

b Vide Sam.

c Φασὶ γὰρ ὁ θεὸς τὰς ἀτε ἀδίκους, ὅτε τὰ ἄλογα μᾶλλον τὰ ἴδια τρέφει, οὐ παρασκευάζειν τὰ μὴ ἴδια, ἀπορρίπτειν τὰ γονικὰ ἔκγονα, ἀναγκαίως τοῦτο ποιοῦντα, ἀναγκαίως ἐκδιδόντα. Vandal. 2.

and

and so more sure to be competently provided for, though no thoughtfulness of his contribute to it. But then this must be taken with some Caution along with it: not that we should neither sow nor reap, because the Fowls do neither; but that we * should take no anxious thought, as they neither sow nor reap; that it is as unreasonable for a Christian to distrust God's providence, to bury his soul in an anxious care for earthly things, tho' the very necessaries of life, as for the Raven to be set to Husbandry. Had men acquired but as much Religion, dependance, trust, reliance on God by all the Preaching of the Gospel, by all the cultivation of so many hundred years, as nature teacheth the young Ravens as soon as they are hatched, *viz.* to gape towards Heaven, and so in a plain down-right, natural, inarticulate way, to call on God the Mammonist idol would soon be driven out of the world, and a chearful, comfortable dependence on Heaven (in despight of all our jealous, traiterous fears, that worldly hearts betray us to) taken in stead of it, an obedient submission to God's direction in using those means that he directeth us to, and then resigning all up into his hands to dispose of, with an [*If I perish, I perish*] and [*I will wait upon the Lord which hideth his face, and I will look for him*] and [*Though he kill me, yet will I trust in him.*] The other example concerning Rayment from the *Lilies of the field*, lies thus; God in his forming of the world hath bestowed a strange proportion of natural beauty and ornament upon the Lilies, that grow in every field or garden, though those are of a very short duration, and being not sensitive, do contribute nothing to their own beauty, but most evidently the whole work is wrought by God only, and all the care and solicitude and temporal advantages of gold, and the like artificial bravery, cannot equal or compare with that natural beauty which God hath endued them with. Which consideration, as it may well lessen our desire of the gallantry in clothes & mortifie our pride which they feed in us (the utmost that we can attain to in this kind being not comparable with that which is in the vegetable, *i. e.* meanest living Creatures;) so may it give us a fiducial

* μὴ μεριμνᾶτε.

ſolicitude reliance on God for all things of this nature, who ſure can clothe us as well as thoſe, and will certainly provide for us ſuch raiment as is convenient for us, by our uſe of ordinary means, without our anxious care and ſolicitude for the future.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own experience in things of ſomewhat a like nature, Ver. 27. For the ſtature of ones body, or the age of ones life, (the ſame *word ſignifies both, but is thought in this place to denote the former only) every of us know and confeſs that our care and ſolicitude can do nothing to make any conſiderable addition to it. Now certainly, the lengthning of the life; for a few days or hours is not ſo great a matter as life it ſelf; nor the tallneſs or ſtature of the body, as the body it ſelf, (for what matters it how tall a man is?) And therefore it being ſo confeſtly the work of God only to diſpoſe of theſe leſs things, our ſtature, &c. how much more reaſonable is it to believe that the ſame God, without any anxious ſolicitude of ours, can and will conſerve our life and body, by giving us thoſe things which are neceſſary to their conſervation?

* ἡλικία.

S. *What is the next enforcement?*

C. The contrary practiſe of the Gentiles, Verſ. 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do uſe this kind of ſolicitude, * ſeeking vehemently and importunately for all theſe things, *i. e.* for food and drink and cloathing for the remainder of their lives, or for ſuch a proportion of wealth as will be able to furniſh them till their lives end. And this may be allowed or pardoned them, that have no better principles to build on, but would be a ſhame for Chriſtians to have gotten no higher, by the acknowledgment of the true God, and his particular providence and care over all Creatures, (but eſpecially over us men, for whoſe uſe all other Creatures were created) & by the doctrine of Chriſtianity, which teacheth us faith or dependance on Chriſt for all, & deſires to mortifie all love of the gains and pleaſures of this world in us, (by promiſing us a richer

* ἐπιζητοῦσι.

cher inheritance than this earthly *Canaan*) and to work in us an indifference and untroubledness of mind for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. *What is the fifth enforcement?*

C. It is set down in these words, *Ver.* 32. [*For your heavenly Father knoweth that you have need of all these things,*] *i. e.* These things that are necessary for you (and others you need not seek after) God knows you have need of, as well as you; and that God is your Father, and cannot be so unkind to you, as not to be willing to bestow them on you; and that Father an Heavenly Father, and consequently is perfectly able to bestow them.

S. *What is the sixth enforcement?*

C. This, that there is a far more easie, Christian and compendious way to all these necessaries of life, than our solicitude or anxious care; to wit, the setting our minds upon our higher interests, minding and intending of those joys in another life, and that way of Christian obedience which will lead us to them: which if we do thus intend, God hath promis'd to give us these necessaries of life, as an appendage or addition over & above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that means lay a double burthen on that part of our life which is present, to provide for it self and that other also) will when it cometh be able to take care and make provision for it self. The Manna that came down from Heaven to the Israelites fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrified) or reserving any part of the present portion; for, for the time to come, they were sure to be as plentifully provided as for the present they were: and so the providence of God, that hath brought us in a present store, will be able and ready to do the like for the remainder of our lives, when it comes; and therefore all that we shall acquire by this solicitude before-hand, is only to accumulate

mulate trouble and disquiet upon our selves, *viz.* besides that due labor and industry which we owe to God, (as subservient to his providence) and to our selves for our present subsistence, so much more also as will secure us for the future; which what is it but to multiply toil upon our selves, above the proportion that God hath designed to us; Whereas the trouble that belongs to every day for the maintaining of it self (*i.e.* the labor & sweat that we eat our bread in) is sufficient for that day, without our artifices to encrease it, and requires too much (rather than takes up too little) time of diversion from the duties of piety, to these so vile inferior offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours to that principal care of celestial joys, it may now be thought reasonable to harken to Christ in a prohibition which was never given to men before, and so this hard saying will be softened; this circumcision of the heart, amputation of all those superfluous burthensom cares of the worldling or Mammonist, will be found supportable to the Christian. I shall need add nothing to so plentiful a discourse of this subject, but my Prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson.*

Lib. IV.

S. *I See there is yet, after all the trouble that your charity to me hath cost you, another occasion and opportunity still behind, ready to tempt you farther to continue your favour to me, in leading me through the Seventh Chapter, wherein this* Sermon on the Mount *is concluded. You may please therefore to enter upon that, and tell me what you find especially considerable in it.*

C. One strict particular Christian precept I find in that Chapter, which, before I told you, will do well to be added to those many that the former Chapters have afforded, as an improvement of the Ninth Commandment of the Law; and then Four general ones; with a conclusion of the whole Sermon.

S. *What is the particular precept you speak of?*

Sect. I.

C. It is set down positively in the five first Verses; and then a limitation, or explication, or caution added to it, Vers. 6. The Precept is Negative, Not to judge other men, Ver. 1.

S. *Why do you make that an improvement of the Ninth Commandment?*

Of the Ninth Commandment.

C. The Ninth Commandment is, [*Thou shalt not bear false witness against they Neighbour.*] That primarily forbiddeth those false testimonies in judicature which are born against (*i. e.* are born, and are harmful to any of) our Neighbours, *i.e.* any other man. Then, secondly, all perverting the course of judgment, by bribes, &c. Thirdly, all kinds of detraction, backbiting, wispering, wronging or defaming any, open contumely, or wounding with that sword of the tongue most secretly; all kind of lying or false speaking, which may any way hurt any other. As for those untruths which, although they are such, are yet so far from being designed to the hurt of any, that they are perhaps truly gainful to all

all that are concerned in them, (as in that known caſe when a raging furious perſon purſues another to kill him, and asks a by-ſtander which way he went, and that by-ſtander, knowing what he will do, if he either ſay nothing, or do not directly miſguide him, ſhall therupon, to ſave one from the ſin of killing, and the other from being killed, ſay that which is not true) I cannot tell how to reduce this, or the like to this Ninth Commandment, becauſe this untruth is no ſin againſt my Neighbour (the purſuer, or purſued) or hurtful to him, but on purpoſe deſigned to their greateſt good. Whatever is amiſs in it muſt be reduced to ſome other prohibition, either as a variation from that attribute of God's, who is Truth it ſelf, and who muſt be imitated in that, as in juſtice of our actions, *&c.* (and accordingly when it is ſet down as a damnable ſin, to *do evil that good may come*, Rom. 3. the Apoſtle inſtances in a lye, when by occaſion thereof God's glory is more ſet out) or elſe as a breach of that contract which is betwixt all men, that our words ſhall be agreeable to truth. Now theſe which I have named being the chief, (if not only) things forbidden in this Commandment, it will eaſily appear, that the prohibition of judging my Brother is a yet higher pitch than what is thus forbidden in or readily reduced to this Commandment, as you will grant when you ſee what *judging* is. Officious untruths.

S. *What is meant by Judging?*

C. 1. All raſh and temerarious, 2. all ſevere, unmerciful cenſures of other men. Of judging.

S. *What mean you by* raſh cenſures?

C. Such as are not grounded in any manifeſt clear evidence of the fact, but proceed from my jealous and cenſorious humor; being ſtill forward to conclude and collect more evil of other men than doth appear to me. As, 1. when by ſome indifferent actions done by my Fellow-Chriſtian, (and appearing to me) I ſurmiſe ſome other evil thing not far diſtant from that, and which may poſſibly be ſignified by it, but is not ſo neceſſarily: or, 2. when another mans action being capable of two interpretations, the one faſtning evil upon it, the other The ſorts of raſh Cenſures.

not, I take it on the evil side, and censure him for that action, for which, perhaps God the searcher of hearts will never judge him; (or in case God sees it to be evil, but I do not, then however thus to judge is in me temerarious judgment;) or 3. when any other man hath done any thing apparently evil, yet from thence to infer a greater guilt in him than to that action necessarily belongs, as the action being perhaps capable of extenuation by circumstances, for me to deprive it of those extenuations, & pass the judgment which would belong to it absolutely considered; or 4. upon the commission of one or more single actions, not sufficient to build up an habit, or argue a malignity in the agent, to censure him as guilty of that habit or that malignity, this is still temerarious judgment: which commonly proceedeth, whersoever it is, from pride, ambition, vain-glory, or from envy, malice, uncharitableness, and self love, from one or more of these, and falls under the judgment due to the suspicious, contumelious, whisperer, busie-body, &c. Quite contrary to that *charity* that *hopeth all things, believeth all things, thinketh none evil*; to that humility that thinketh *better of others than our selves*; that peaceableness which Christ commendeth to us; that kindness and pitifulness in *bearing one anothers burthens*, and so lessening them, and not making them heavier by our censures.

Unmerciful Censures.

S. *What mean you by* unmerciful censures?

C. Those which have no mixture of mercy in them, *Jam.* 2. 13. The precept of forgiving those who have wronged me is by Christ improved in some kind, and extended even to those offences which are done against God, so far as that I be obliged by it to look upon them (in others) in the most favorable manner, (as on the other side I should be most severe in the examining and judging my self) and alwaies remit of that rigor and severity which the matter is capable of, as knowing that my own best actions must be lookt on favorably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. *To what purpose is all that which in this matter is added to this prohibition in the rest of this period?*

C. It

C. It is, first, a determent from this sin. Secondly, a direction how to avoid it. The Determent this; to consider how fearful a thing it were, if God should judge us without mercy; and how reasonable it is, that he should so do, if we be so unmerciful to other men. The Direction, to reflect our eyes and censures, every man upon his own sins, and there to busie them in aggravating every one into the size that justly belongs to it; by this means to pull down my own plumes, to abate my proud censorious humors, and then those will appear but motes in another man, which now do pass for beams with me. He that is truly humbled with a sense of his own sins will be willing to wink at faults in another; at least not to improve and inlarge them, not to censure and triumph over them.

Determent from them.

Direction how to avoid them.

S. What is the limitation or caution, or explication of this Precept added in the sixth verse?

C. The sum of it is this, That this Precept of not judging is not so unlimited, that it shou'd be unlawful for me to censure or think evil of any man: as in case he be an open profane Person, expressed by a *Dog* or *Swine*, the one a Creature so accursed, that the price of him was not to be consecrated; the other so unclean, that it was forbidden to be eaten by the Jewish Law; and both of them Emblems of an habitual impenitent sinner, 2 *Pet.* 2. 22. The first, again, intimating such as bark and rave at all good Exhortations, contradicting and blaspheming *Acts* 13. 45. the second those that, though they blaspheme, not, yet by the impurity of their lives shew the secret contempt of their heart. This sacred Exhortation of not judging or censuring is such, as they are not to expect any benefit from; this act of Christian Charity is too holy and sacred a thing to be cast away on such *Swine* and *Dogs*, who are first uncapable of it, and then will make such ill use of it: and if in stead of judging the offender, you go about to exhort with never so much Mildness, (which is the wisest and most charitable Christian way in this matter) they will contemn your Exhortations, and repay them with contumelies in stead of Thanks.

A limitation of this prohibition.

The Dogs and Swine are not concerned in it.

S. *But what, may I never pass judgment on another man, unless it be such a notorious offender?*

Censures which are not uncharitable.

C. Yes; 1. If that which you judge in him be (though neither habitual nor incorrigible, yet) notorious, and evidence of fact make it subject to no mistake of yours. 2. If you extend that Censure no farther then that fact, or no farther than what may from that fact be necessarily inferred. 3. If you express your Judgment or Censure in words no farther than may agree with rules of Charity: As first, Charity to him, either in telling it him your self, and seasonably * reproving him, or telling it some body else, to that end that he may reprove him: or secondly, Charity to others, that they may be warned and armed, not to be deceived and ensnared by him: or thirdly, Charity to the community, that he may not by concealment of some great faults, get into such place of judicature, &c. where that ravenous humor of his, entring in a disguise of sheeps clothing, may be armed with power to do more mischief. In all which yet I must be very wary, that under this cloak of Charity I do not carry along a malicious, or proud, or wanton, petulant humor of my own, or even an habit of defaming, and flatter my self that Charity is the only mover in me all this while.

* *Vid. Fraternam corrept.*

S. *But can my judgment be forced? My assent or belief follows, and is proportioned to the motives that induce it: As Knowledge cannot chuse but follow demonstrative Premisses, so belief cannot chuse but follow those that appear most probable; and if I see that by a man, by which my discourse leads me to conclude him drunk, &c. can I offend in judging him?*

Many other cases of judging.

C. If my Conclusion be rightly inferred by due Premisses, and offend not against rules of Discourse, I do not offend in so concluding, or in so judging, so that I keep it within my own breast, and do mix mercy with judgment, *i. e.* take the more favourable part in judging; for no man is bound not to know what he sees, or not to believe what seems to him (judging in simplicity) strongly probable. Nay, secondly, if he express his judgment to him whom he thus judgeth, on purpose to be satisfied of the

the truth of his judgment, or (in caſe it ſhall prove true) to admoniſh, it is ſtill not only lawful, but commendable. Nay, to tell it another to either of theſe purpoſes, it will be ſo alſo.

S. But what if I tell it another, not on either of theſe purpoſes, and yet not on any defamatory malicious deſign neither.

C. Though it be not out of any malicious deſign, or flowing from any ſtitch or grudge which I have to that man, yet it may be a defamatory deſign; for I may have that general habitual humor of Pride or Vain-glory, that for the illuſtrating and ſetting out my ſelf in more grandeur, I may think fit to blaſt and defame every man I meet with; and then that will be ſin enough, though I have no particular malice to that perſon. But if it be not from any ſuch deſign neither, yet ſome of this may mingle with it in the action. Or if neither, then ſtill ſome other evil may; as that of whiſpering, * curioſity, medling with other mens matters, wantonneſs, vain deſire of tatling, telling news, &c. and if any of theſe be it, then will it be ſo far ſinful as the motive or cauſe of it is.

* περιεργία, ἀλλοτριοεπισκοπία

S. But if ſtill it be ſeparated from all ſuch ſinful motive or Adherent, and be only produced by ſomewhat neither good nor evil, (as I conceive it poſſible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally nor Chriſtianly good nor evil; and that it is not neceſſary for them to be deſigned to any particular Chriſtian end, if only this general care be had, that they be not againſt Charity or Edification:) What is to be ſaid of ſuch judging?

C. Though ſome other words may perhaps be of this nature, as indifferent as Motions, or Turns, or Geſtures of the Body, (and therefore it is not without reaſon thought, that by * [*every idle word*, Matth. 12. 36. is meant only *every falſe word*, as hath been ſaid) yet perhaps this of judging *another* will not be of that nature, being ſubject to more defaults & taints than moſt other things, and that which is here indefinitely forbidden, and if it break forth into words, it is yet more ſubject to evil.

* πᾶν ῥῆμα ἀργὸν

But if ſtill it be mentioned only as a Relation (entire and ſimple,) of what I ſaw, leaving the concluſion to others judgments, and not interpoſing mine, or only ſo far interpoſing it as to relate truly what concluſion I did then make of it, and what moved me to that concluſion, abſtaining ſtill moſt ſtrictly from adding or concealing ought, or doing or ſaying any thing that hath any tincture from my own pride, cenſorioufneſs, &c. it may ſtill be as harmleſs and blameleſs in me as writing of the honeſteſt hiſtory, or if not, will yet hardly appear to be prohibited under this, of *not judging*, in this place. But however, becauſe this is the moſt that can be lawful, and ſtill is no more than lawful, (or not ſinful) not arrived to any degree of moral goodneſs, and becauſe it is very apt to fall into evil, and withall, becauſe of the ſcandal that others may take, who by ſeeing a godly man take this liberty, may miſtake it, and go farther, and fall into ſin; and yet farther, becauſe it may be a breach, although not of this, yet of another prohibition, *viz.* that [*of not doing to others what I would not have others do to me*] (it being preſumed of all men, that they would not willingly have every fault of theirs made matter of diſcourſe to other men) it will therefore, I ſay, (for theſe conſiderations) concern him to deny himſelf that liberty, if it be but by way of revenge for the unlawful liberty which he hath ſo often taken: and though this he ſhould not be too forward to judge a ſin in others, (leſt he thus fall into the fools ſnare, cenſure others of cenſorioufneſs) yet ought he in this matter to be very *watchful* over himſelf, that he *offend not with his tongue.*

S. *This Precept of not judging I cannot without tears and hearty confeſſion of mine own great guilt in this kind bear heme with me; and I fear there are few in this laſt and moſt uncharitable age of ours who have not had their part in it. I beſeech God to reform it in all our hearts, and joyn this laſt act of prudence which this ſixth verſe hath mentioned, with that ſimplicity which in the former five was required of us.*

Sect. II. *Of the power of Prayer.*

You told me that after one particular Precept which you have

have now explained, there followed some general Precepts. What is the subject of the first of them?

C. It is concerning that great business of Prayer, in the five next Verses 7, 8, 9, 10, 11. considered now not as a duty of ours toward God, or an act of worship (as it was considered, Chap. 6.) but as an engine or artifice to fetch down from Heaven the greatest treasures that are there, even that of grace it self, or the holy Spirit as appeareth by the comparing this place with *Luke* 11.13. & the summ of it is this, that Prayer is the Key of entrance into the Father's house; that no man shall ever fail of finding and *receiving good things*, particularly Grace, the greatest good, that *asks*, and *seeks*, and *knocks*, *i.e.* useth importunity in Prayer, as a child to a Father, depending wholly on him, and if he be once or twice repelled, returning unto him (with humility, and submission, and dependence, and confidence) again, and never giving over petitioning till he obtains.

S. What is the next general Precept?

C. It is that famous one that I told you was the improving of the Eighth Commandment of the Law, and which the Heathen Emperor is said to have reverenced * Christ and Christianity for, and which all the wisest men of the Nations have admired for the best and highest rule of Justice and Charity to our Neighbours, in these words, Vers. 12. [*All things whatsoever ye would that men should do to you, do ye even so to them*] *Which* (saith he) *is the Law and the Prophets, i. e.* on which all my duty towards my Neighbour depends, or wherein the whole Law concerning that is fulfilled.

* *Severus.*

S. How is that the improving of the Eighth Commandment?

C. The Eighth Commandment [*Thou shalt not steal*] doth first forbid all kind of Robbery, Piracy, Burglary, Stealth, Pilfering, and in a word all invading of any other mans possession or propriety, whatsoever most specious colour or cause can be pretended for so doing. Of these colours I have formerly touched on one, That of those who found all propriety in, or right to the good things of this world, not in the Laws of Nations and of Men, but

Of the Eighth Commandment.

Dominion founded in God's favour.

but in the favour of God; by so doing, offer all men, that are so presumptuous as to think well of themselves and ill of others, a justification for all their rapines, and invading of those whom they malign, or will but pretend to think ill of, that they may devour them. Contrary to which vile and diabolical pretence is not only the profest truth of Scripture in this Sermon, that God bestows the Rain and the Sun-shine, (and under those emblems the possessions of the Earth) upon the wicked and ungodly; but that other known maxime also, That Christs *Kingdom is not of this world*, that he came not to interpose in secular affairs (such are the proprieties of men) but disclamed having any thing to do to be a Judge or divide, among men, and himself pays tribute to *Cæsar*, though an Heathen, and commands that those *things that are Cæsars shall be given*, or *rendred, unto him*, supposing that some things there were, & particularly the tribute there, which that Heathen Prince did duly possess and enjoy. And it is a sad omen to see this doctrine (which is so directly contrary to the teaching and practice of Christ) to be entertained among Christians, and owned by those (and never by any but by those) who take themselves to be the dearest children and friends of God. To this Commandment is reducible also the prohibition of all oppression and injustice, all withholding the hire of the poor labourer, or generally, the borrowing and not paying again. But the higher pitches of this kind are reserved for this higher precept of Christ, of *doing as we would be done to*, which you will perceive when we proceed to the opening of that.

Oppression, Injustice.

S. *What then is the meaning of this precept?*

Of doing as we would be done to.

C. To *love my Neighbour as my self*; or not to suffer my self-love to interpose or make me partial in judging of my duty to others; but thus to cast whensoever I do any thing to my Brother. Would I be well pleased to be so dealt with by any other? or, If I might have mine own choice, would not I desire to be otherwise used by other men? or yet farther, that whatsoever usage I desire to meet with at Gods hands, (which is certainly undeserved mercy, pardon of trespasses, and doing

good

good to enemies or treſpaſſers) the ſame I muſt perform to others; for ſo this phraſe [*whatſoever ye would that men ſhould do to you,*] doth by an Hebraiſm import *whatſoever you would have done unto you*] which is the * ſtyle that this precept is ordinarily read in, and then extends to whatever I deſire that God or Chriſt Jeſus ſhould do to me, *i. e.* not only all the Juſtice, but all the mercy and goodneſs and bounty in the world.

* *Quod tibi fieri vis, &c.*

S. *I acknowledg the reaſonableneſs of your collection and interpretation, and ſhall from thence ſuppoſe that this great rule of* doing as we would be done to *is the foundation of all* Juſtice *and* Mercy *towards men. Now the latter of theſe you have inſiſted on already in the* Beatitudes, *and therefore I ſhall not importune you again in that matter: but for the firſt, though that be ſuppoſed and pre-required by Chriſt in his precepts of* mercifulneſs *and almſgiving, and conſequently hath been ſuppoſed in your handling them, yet have you not as yet ſpoken ſo diſtinctly of it, but that your more particular deſcending to it may be uſeful to me. Pleaſe you therefore to ſatisfie me in theſe few Queſtions: Firſt, Whether I may make this advantage of this rule, that whatever I ſhall reſolve to bear contentedly from others, I may lawfully do to them; and ſo that if I would reſolve to be content to ſtand to the injuries another man can do to me, I may then lawfully injure him.*

C. No man in his right mind can be ſuppoſed ſimply to be willing that injury ſhould be done unto him, and therefore no man is to do any injury to another: and if any man be as you ſuppoſe him, it is then to be reſolved, that it is for ſome advantage or gain which he deſigns to himſelf thereby; as for example, (that which you ſeem to intimate) that by living by rapine and injuſtice he hopes to get more than he fears to loſe: and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of ſinning ſecurely, and will be far from being accepted by God or by any reaſonable man for an excuſe of his injuſtice. And therefore, ſecondly, the interpretation of the rule muſt be (without any ſuch deceit) that I do nothing to any

Submitting to injuries, that one may do injuries, unlawful.

any man, but what I or any honest-minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must never do that to another, which, if you were that other, you would think to be injustice; or again, you must never seek to advance any gain of your own by the loss or lessening of another mans.

S. *I receive your answer as satisfactory to my first question, which shews me that this rule is not too* loose: *But then my next and more serious question will be, whether it be not too* strict. *I demand, therefore, May I not endeavour to* gain *to my self by anothers* loss?

Gaining by anothers loss unlawful.

C. I answer positively, you may not; for that is the thing forbidden in the last Commandment of the Decalogue, as it is explicated in the New Testament, sometimes by *not defrauding*, *Mark* 10.19. (where the word in the original signifies the (a) *depriving* of another, the lessening of his possessions) sometime by (b) *not desiring*, or *not lusting*, *Rom.* 13. 9. (*i. e.* not desiring to get from any other man that which is his) sometime by *not coveting*, (c) 2 *Cor* 12.17. and *Luke* 12. 15 *abstaining from coveteousness*, (where the word signifies a *desire of getting* that which is (d) above my portion, but especially (as will appear by comparing the two parallel places, *Matth.* 19. 19. with *Mark* 10. 19.) by *loving thy Neighbour as thy self*, which is there clearly set, not as the great Precept to contain all the other under it, (as in other places it is the summ of the Second Table) but as the particular importance of the last commandment. From whence it follows, that it is not lawful to design the gaining of any thing to my self by the diminution or loss of another, for that is clearly to covet his, (contrary to the duty of contentment with my own) and to love my self, and to do good to my self by the hurting of him, and that which is called in *Ecclesiasticus*, ch. 41. 19. (e) *deceit in giving and taking*, *i. e.* in bargaining.

ρ μὴ ἀποστερήσῃς.
b οὐκ ἐπιθυμήσεις.
c ἐκ ἐπλεονέκτησα.
d As the word is opposed to ἰσότης *equality*, and εὐσύμβολον ἐν τοῖς συναλλάγμασι, *just proportion in bargains.* Simp. in Ar. Phys. l. 1.
e τκορακισμὸς δόσεως καὶ λήψεως.

S. *But if I may not thus* gain *by another, this will take away all* buying *and* selling, *especially all* trading, *wherein the tradesman sells dearer than be bought, and whose very living is by what he* gains.

C. It

C. It will take away all unjuſt dealing in buying and ſelling, all Extortion, Monopolies, Foreſtalling, Enhaunſing of Merchandiſe, Lying, Falſifying, &c. and it is very fit it ſhould do ſo: but for honeſt ordinary lawful gains, ſuch as a man may plentifully and comfortably live by, and ſuch as all men will be well content that all others ſhould make by their trades, as a fit proportionable reward both for their preſent pains and charge, and for their induſtry and expences in acquiring ſuch a skill or craft, and for the hazard they are ſubject to, it will not at all leſſen them. For it is among all men reſolved, that every mans art and his pains, and the charges and the hazards he is put to, are rateable, and may be ſold, and that it is profitable to each ſingle man, and to Commonwealths, that ſome men of skill and honeſty ſhould traffick, and provide thoſe things which are commonly wanted, and make a moderate gain by the ſelling of them; & the Rule which we are now upon hath nothing contrary to that: for any man would be content, that he that brings him home to his door thoſe things which he wants, and which would coſt him much more to provide for himſelf, ſhould gain one peny in twelve, or the like proportion, which the Maſters of every trade know to be moderate on both ſides, neither too little nor too much. But if this moderation be not obſerved, if the gain be any thing conſiderably either leſs or more, then it is that the Rule is broken. Of juſt dealing in buying and ſelling.

S. *I conceive that the gaining* too little *will not break the Rule, and for the* too much, *I muſt yet deſire more particular directions.*

C. It is poſſible you may be miſtaken in the former, not only becauſe he that ſells too low, may offend againſt himſelf and his own family, and a man is to love himſelf, (and not his Neighbour only) but eſpecially becauſe a man may by ſelling at too low a price get away the cuſtom from, and conſequently defraud and injure, all others of the ſame trade with him: as for example, if ten men in a City may all of them live by their (ſome way of) merchandiſe, by the gaining of one peny in every twelve pence which they lay out, it will be Selling too low.

be possible for one of these men by taking but one halfpeny in a shilling to get all the custom from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under selling than otherwise he could do; which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. *I perceive my errror, but still conceive that the most ordinary way of offending is in the excess, (and indeed that other way was but an artifice tending to the same end by a different way, by gaining too little to gain too much, by losing one peny to get nine, and so an excess in another kind also; but, I say, the ordinary way of offending is in the direct excess) in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?*

Rules to regulate gains.

C. This one rule will serve your turn, never to endeavor to enhaunce the price of any commodity above the value of it.

S. *What way is there to know the value of any thing?*

* *Tanti valet quanti vendi potest.*

C. That known one, that * every thing is valuable for as much as it may be sold.

S. *If that be the rule, the merchant will be safe enough, for if he sell a thing at never so dear a rate, it seems it is worth it, because it was (which supposes that it can be) sold for it, and therefore hath not done amiss.*

C. You mistake the rule: for unless he that bought it, can sell it at that price again which he was made to pay, or unless he that sold it him could have sold it to other prudent men at that rate, or unless that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable according as any one subtil Merchant can have sold it to any one weak or passionate chapman, but according to what is the ordinary rate of it when it is sold.

S. *But if a man will give me such a summ for a commodity, do I do him wrong to take it?*

C. If

C. If you are a Tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more than those moderate gains: And if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not only without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if, I say, he will then in bounty, or voluntarily upon any other fit consideration, give you more, it will in that case be perfectly lawful for you to take it.

S. But what if it be a thing which my calling doth not so engage me to sell; if it be my House, or Land, or the like, which I may most lawfully keep? may I not sell that for as great a summ as I can possibly get for it?

C. Though I am not obliged to sell these at any rate yet if I do sell them, I must set a moderation rate upon them, and if I sell them to one at a higher rate than either any man will give him again, or than I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to do it; either first, that the Buyer was unskilful and weak; or secondly, that there was some undiscovered fault or weakness in that which I sold (I mean, which the Buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults he would not have done. And then that concealment again might be wrought, either first, by some positive falsity of mine in down-right denying it, when I knew it was so; or secondly, by my denying it again, when I thought really that it was not so, though it were; or thirdly, by my refusing to answer to any such question about it; or fourthly, by his not making any such question to me. Or else thirdly, that the Buyer had some special liking or phansie, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficial to him than to any man else. And every one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

Moderate rates of all things.

S. I shall therefore call upon you for your resolution to

Imposing on the weakness of another.

to the several cases. And first, what is it, if his weakness and unskilfulness were made use of to get from him an higher price?

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weakness, and very near the guilt of robbing on the high-way, (which is but the making use of another mans weakness to deprive him of his goods) nay, of that grand Piracy so common unto many abroad in the world, when the *stronger devour the weaker*, upon no other title of right but because they are so, and every man thinks he may lawfully do whatever he is able to do, (saying with the Atheist, *Wisd. 2. Our strength is the law of justice, and that which is feeble is found to be nothing worth:*) and this is most directly contrary to the first Fundamental Rule, for no man would be willing to be so over-reacht, it being beside the injury) a most contumelious thing to be out-witted, (as to be over-powered) and nothing is counted more unsupportable than such a contumely.

Concealment of faults in a Commodity.

S. *For the second, if there were in the Buyer some particular deception proceeding from some concealment of some fault in the commodity: And first, if that concealment were wrought by some falsity of the Seller in downright* denying *it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the Seller, 1. of lying, 2. of robbing or cheating the other man of so much of the price as the consideration of that fault would have taken off from it. And this is the greatest meanness in the world, to sacrifice any of my truth to so base a thing as a little gain of money is. But what if his* denying *it was upon an error in himself, the fault being unknown to him,* (*which was the second case of concealment?*)

C. Though that may have excused him from the first guilt, that of a *lye*, because he spake as much as he knew, and went not against his Conscience; yet it is clear that by this means he hath made an immoderate gain though perhaps against his will) and the other hath lost having not that for his money which he thought he had bought, and might reasonably be allowed to think so, because he might

might in prudence think the Seller knew (and yet if there were any imprudence in it, the Seller ought not to gain that, the folly of the other being not an ingredient valuable in his Commodity, nor giving him any title to the others goods, as before:) and therefore I ſhall conclude, that in that caſe, ſo much of the price muſt be paid back again as came in through that (though involuntary) falſity; and he that doth not think fit to do ſo, may well be preſumed to have falſified wittingly; for he that hath once erred, will be ſorry for his errour, and he that is ſo, will be deſirous to redeem it even with ſome loſs, but will never think fit to gain by it, to be the richer for his ſin, which yet he muſt be, if he reſtore not. And if in either of theſe two caſes it be interpoſed, that it is an old Rule, that the * Buyer *muſt ſtand to hazards*, and conſequently muſt *look to himſelf*, which would conclude that the Seller is ſafe in ſuch caſes: I anſwer, That that is a rule of Humane Law, and accordingly that he may be ſafe from the Penalties of the Law, (which looks not any farther than the outſide of the action, (as it is a contract legally paſt) and cannot poſſibly dive into the ſecrets of Conſcience, nor conſequently puniſh what it is not preſumed able to ſee;) but then he ſhall not therefore be ſafe from God, who looks to the heart: and beſides, if all other Laws ſhould allow ſuch Liberty, and free men not only in the Court, but from Obligation of Conſcience as far as concerns that Law, *i. e.* not command ſuch ſtrictneſs to the Buyer, yet Chriſt may be allowed to improve Laws, even the Civil, Imperial, and the Municipal Engliſh, as well as the Natural and Moſaical Law; and I ſhall here ſuppoſe him to have done it, by this Rule of [*doing as I would be done to*] which certainly comes home to theſe caſes, no man being ſuppoſed willing to be cheated by anothers falſity, whether voluntary or involuntary, or if he be content to forgive it, when he knows it was involuntary, yet will not he be pleaſed that he ſhould ſuffer or pay for the others error. This ſame anſwer may alſo be given to (that which is the only ſecond thing which I conceive may make this reſolution of the caſe to be thought too ſevere, *viz.*)

* *Caveat emptor.*

Humane Law no ſecurity to Conſcience in this matter.

Not Univerſal Cuſtom.

the common, if not universal, custom of men to do otherwise. For sure there is no prescribing against Christ's Rule. If former Laws might be heightned by Christ, and so former Permissions, evacuated, then sure former Customs, be they never so universal or popular, may well be superseded by so great a Presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more, because it was a popular one, being by that very consideration, evidenced to be a part of the world, which in our Baptism we abjured) and to shew us that Abundance was not so precious a thing, but that a little well gotten were as great, nay, a far greater, wealth, a richer matter of content in this life than all the vastest Treasures or Revenues. And I pray mark how powerfully Christ hath delivered this, as an Aphorism, to perswade any prudent man to *abstain* (a) *from covetousness*, Luke 12. 15. (the word signifies *desire* (or *endeavour*) to *get more* than what belongs to one, the contrary to *contentment* with the *present estate* whatever it is) *Because* saith he, (b) *the life that any man hath* by his *possessions* (be it life it self, or chearfulness and felicity in life) (c) *consists not in having superfluity*; he that hath enough, (and that may be had without coveting, without gaining by another mans loss, by ordinary moderate gains) is as happy even for this world (if there were never another) as he that hath the greatest abundance or superfluity: for the very nature of those words tells us, that that is needless, (so *abundant* and *superfluous* signifies) and then what is it but burthen that we gain by it?

a ἀπὸ πλεονεξίας.

b ἡ ζωὴ αὐτῷ ἐκ τῶν ὑπαρχόντων αὐτῷ.

c οὐκ ἐν τῷ περισσεύειν ἐστίν.

S. *You have by this superaddition to your answer made that Doctrine, which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more capable of what you shall farther add to the other cases. To proceed then, What if that deception proceeding still from concealment, that concealment were by the Sellers refusing to answer to such question concerning any such fault or defect in the commodity?*

Two sorts of concealment. The first.

C. That refusing to answer must in all likelihood be insidious, and on design to gain more than was due, and that

that is very groſs, though there be not the *lye*, there is every thing elſe that was in either part of the laſt caſe, and muſt be condemned accordingly.

S. *But what if it was by the Buyers not making any ſuch queſtion?*

C. Even then the Laws of Juſtice, as they were known even to natural men, would decry it as unjuſt in him that ſells, in caſe he knew ought by the commodity which he could believe did really, or would in the Buyers opinion (if it were known) leſſen the value of it: for then it is clear, that man means to make advantage of that concealment, and receives ſomewhat for that which is really nothing, and by him known to be ſo, though for covetouſneſs he conceal it. This caſe to this purpoſe hath been put by a natural *man before Chriſt's time in this form: There was a famine in one City built on the Sea-ſide, whereupon the Inhabitants of another hearing of it, provided to ſend out a Fleet laden with Corn to relieve them; which conſiſting of ten or eleven Ships, and being all prepared, one Ship gets out a day before the reſt, and comes to the Haven, and ſtreight ſells the burthen of Corn at what rate was demanded; and that being done, the whole Fleet comes in, and ſo fully furniſhes the City, that it was ſold at an ordinary price, perhaps but the third part of the rate for which the firſt Ship had ſold. The caſe being argued in behalf of the Owner of that Ship, and all the fairer circumſtances being conſidered, (as that they of the City never asked him whether there were more Ships a coming, nor ſtayed to beat the price with him, but gave willingly what he demanded) the reſolution is at laſt, That this was an indirect Action, and that this artifice of his was merely deſigned to gain from the Citizens that which he had no right to, and which they would not have given had they known that which he knew, and none but he could tell them. And what (ſaith he) did that man get by this? Forſooth a little money, & was counted a Knave; encreaſed his Treaſure and loſt his Reputation: and that he conceives ſufficient to fright any from the like. And ſure, if Chriſt's command may not prevail with us as much as ſenſe of honor

The ſecond.

* *Cicero de Offic.*

among them, or if that be counted honorable now which was infamous and reproachful then, if now it be a creditable thing to circumvent and cheat my Fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a Martyrdom in *Athens* to beat down these and the like vitious customs among his Country-men, and resolve that such a death was better than any kind of life; then sure Christianity is ill bestowed on us: We have little considered that he came to make us more like *Doves*, not more like *Serpents*, more *just*, not more *cunning*, more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitful adorers of it, than Jews or Heathens had been before.

The buyers fancy valuable in some case.

S. Will you proceed then to the third case? Suppose the buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it than otherwise it was worth?

C. His fancy adds no real worth to the thing, only it is true, that it may be more grateful to him than otherwise it would be; and that I confess is a benefit to him, and if I have really the same fancy to it, or some degree of it, I may value that: and upon these two conditions, (1. That for my fancy I do really prize it at that rate that I demand, and I would not to any other man part with it under; 2. That I deal openly with the buyer, tell him what I conceive is the real worth, and what my fancy or special liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my fancy at so much as I really value it, wherein I must be very careful that I do not deceive my self, and pretend fancy when I mean covetousness. But then secondly, if I cannot truly say this, if it be only that the buyer is delighted with it, fancies it, not I, then sure it will be worth remembring, that Christian Charity, of which Christian Justice must be always thought to have some mixture, requires me to do that kindness (be it that which is profitable, or only that which is grateful) to any Fellow-Christian, which I can do without any detriment to my self, and so do good

In some case not.

good to all men without hoping to receive any advantage to my ſelf by ſo doing, according to the notion which our Engliſh tranſlation hath of *Luke* 6. 35. which yet if the buyers gratitude make him acknowledge, and repay with ſome other good turn, the ſeller may lawfully receive it.

S. *The laſt caſe is, if it be more* convenient *to him that buys than to any man elſe, and ſo more* beneficial *alſo, what think you of that?* The convenience of the buyer truly valuable.

C. I doubt not but convenience is a valuable thing, and that a poſſeſſion may be far more convenient to one than to another, and that there is no reaſon but that he to whom it is more convenient ſhould value it higher than any other; & if it be rated by the ſeller but according to this proportion, ſo much dearer to him than to another as it will be more beneficial to him, and this be made clear to him, and openly profeſt, if he upon that reaſon of the real benefit which the convenience brings him, and not only upon fancy again, be truely content to give ſo much for it, it is lawful for the ſeller ſo to rate it to him. And yet becauſe that convenience was not the ſame to him that it is to the buyer, (by which means it falls out, that he that ſhall be paid as much as to him it was worth, though he receive nothing for that caſual advantage to that other) it may very well become the ſeller to ſhew kindneſs and friendlineſs in this matter alſo, as before, though I cannot ſay he is unjuſt if he do not; there being this difference betwixt this and the former caſe, that there the fancy of anothers was not ſo reaſonably valuable as here the ſuppoſed convenience is, becauſe this will bring him in ſome real gain, that only an imaginary one. All that I ſhall bind you to in this particular (becauſe to make the buyer pay more for the convenience than otherwiſe I would have ſold it for, is the niceſt caſe, and that, which if it be not, is yet the neareſt being unlawful) is to deal as openly and clearly as you can with the buyer, and by reaſonable Arguments ſatisfie his Reaſon, that it is reaſonable for him to pay more for this than another, becauſe it will be more advantageous really to him than to any? and that

you may be ſure that your covetouſneſs deceive you not in this matter of ſome ſcruple & difficulty, as it is eaſieſt to ſlip and fall for him that ſtands on a narrow place, and eaſier yet for him that hath a weight on one ſide, and ſuch is covetouſneſs) you may do well to put that (whatever it is) that that man gives more than another would give into the Corban or poor mans purſe, that ſo what is gained by that * happy bargain, having more of God's bleſſing in it than ordinary, ſhould yield God this acknowledgment by enriching his poor children.

* 2 Cor. 16. 2.

S. *But can you allow me no greater liberty than this in buying and ſelling? And if you do not, will this be agreeable with publick weal? Beſides, if you impoſe theſe ſtrict rules of indifference on the ſeller, you muſt do the like on the buyer too; and if he by any indirect means have over-reacht me, he is bound to as much reſtitution as I ſhould have been.*

The objections againſt this ſtrictneſs anſwered.

C. I make no queſtion but the ſame exactneſs is required of one as of the other; and I ſhall think it very neceſſary that all the rules that have here been ſet the ſeller ſhall be matter of obligation alſo to the buyer, ſo far as belongs to him, *i.e.* as far as the rule of doing as he would be done to doth belong to him: But for any farther liberty to either, you muſt not expect it from Chriſt, who will think you rich enough and happy enough (even beyond the moſt laden worldling, that Mule under a burthen, a treaſure of Gold, to gall, but not to bleſs him) if you have good food and raiment, and contentment with it. And for the concernments of the Commonwealth in this matter; Firſt, it is clear that if the practice of theſe rules ſhould prove inconvenient to any Commonwealth as now it ſtands, this might rather be imputed to the generality of the contrary cuſtom, which will not without ſome difficulty, and perhaps preſent incommodation, be changed: and the ſame might alſo be obſerved of moſt other ſins, which have had the luck to become cuſtomary. But then ſecondly, for the new conſtituting of a Commonwealth, and ſo likewiſe for the prudent well-weighed reforming of any vice in the old, it will be found moſt true, that the rules that Chriſt hath

hath ſet, if they were embraced, would be univerſally moſt gainful; or if they did hinder ſome particular advantages, either of ſome men, or ſociety of men, this would be repaired by other more valuable benefits. More eſpecially theſe Rules would keep the world moſt quiet, and ſo moſt worth living in; and on the contrary the deſiring more than this, is it that makes the world ſuch a Stage or Theatre of none but Wreſtlers and Fencers, each labouring to ſupplant & wound the other, till at laſt the world is become but a kind of Hoſpital of poor & maimed, every man undoing himſelf and his Neighbour too by deſiring to be richer than he. And beſide, you may conſider that the wealth of this world being God's (only God's) peculiar in his hand to diſpoſe and preſerve and bleſs to whom he pleaſes, and his bleſſing more gainful to us than our own crafts, it is not likely that he will deny it to them that uſe and depend on his rules in acquiring it, or give and continue it to thoſe that ſet themſelves againſt him, that (a) *will be rich* in (b) ſpight of him: Or if he do, this is an infallible Argument that riches are not the greateſt bleſſings, for then thoſe whom God beſt loves would have moſt of them.

a οἱ βιαζόμενοι πλουτεῖν.
b τὰ γὰρ ἀβίαστα οὐκ ἐπιδοῦναι ὡς ἓν σωτηρίαν. *Euripi.*

S. But the reaſon why I ſaid theſe Rules were inconvenient to Commonweals, was, Becauſe they would hinder merchandiſe, and the reaſon for that again ſomewhat elſe, viz. *Becauſe the hazards peculiar to Merchants are ſo great that if they have not leave to make uſe of ſuch advantages as you have ſpoken of, and ſeemed to deny them, they will not be able to ſubſiſt at all.*

Merchandiſe and the hazards thereof conſiderable.

C. You muſt know that all Merchants are (in paſſing a judgment what is moderate and lawful gain) ſuppoſed to take into conſideration thoſe hazards that you ſpeak of, thoſe, I mean, that are univerſally annext to their trade, and ſo are all men of all other callings alſo; and therefore, when I ſpeak of a lawful moderate gain, you muſt know, that I count that but a moderate gain which ſufficiently provides for hazards, nay, which takes in farther the conſideration of all other things (which before I named to you, and) which are fit to be conſidered, the charges and pains they are at, and the rate that

may be set upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the usefulness when it is acquired. Nay, when the skill is in such matters, or in that kind, that it brings in some real commodity to others without their doing or Paying any thing toward it, it will be more reasonable for those men in these respects to value their Trades or Crafts very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withal to bring some advantage to others, without any detriment or hazard to them. But then all this being supposed to be already provided for in the several Rules that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of hazards, &c. shall be taken in again to heighten the gains yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing: for those, whatsoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience; or if he be impoverished by such heavy accidents, it will be fitter to seek a subsistence by a *Brief*, or demand of mens charity, than by enhancing the price of what is left, no misadventure being excuse for me to be unjust. And because I now have mentioned mens charity, as a lawful relief for him who cannot thrive by lawful trading, I shall also add, That if upon helping any man to a good peny-worth, or selling upon bare moderate gains, the Buyer think fit to reward my Justice and Diligence with some reward above the price he pays, (which may be very Christian for him to do in this case, if it were but to encourage upright dealing) there will be no need to make scruple of receiving what is so freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the Comfort or Reputation of any man, nor have much reason to hope for any blessing from Heaven upon it.

S. *You have now been sufficiently detained by a view of this Rule as it looks on acts of Justice betwixt men;*

and

and for the other branch, the extent of it to acts of Mercy, I told you I should not expect that to be again repeated to me. Only in stead of it, I shall take leave to put you in mind of one thing which may perhaps cost you some time, and yet belonging directly to this matter of just dealing betwixt man and man, I cannot but think it seasonable for me to demand, and for you to give your judgement of it.

C. What is that?

S. *The known famous business of Usury, of which there are various and distinct opinions, and perhaps the Reasons given for any of them not very satisfactory: I shall expect your opinion of it.* Of Usury.

C. You shall have it as clearly and briefly as I can: And first, I must tell you, that the business of Usury is not so clearly stated in the New Testament (and for that among the Jews in the Old, it is both obscure, and only to a fellow-Jew, and so belongs not unto Christians, who are not obliged by their Judicial Laws any further than the equity of them is imitable by us) as that I can set strict and certain Laws to all any mans actions from thence, which you will believe with me, when I tell you the one only ground of Objection I have against Usury from the New Testament. It is from an Observation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of *Nehemiah*: in which generally the phrase which we render (a) [*to exact Usury*] is rendered by the Greek, (b) [*to exact*] simply, without any Substantive added to it; & so the Greek Noun for *requiring* or (c) *exacting*, signifies there *requiring of use*: and so 2 *Mac.* 4. 27. that which is rendered [*required* it] most probably signifies this *receiving of use*, the Period being best rendred thus, *As for the money*, &c. *he put it not into any good course, but* Sostratus, *&c. took the use if it; for unto him belonged the managing of the moneys.* From whence (knowing what sympathy or content there is between the Greek of the New Testament and of the Old) I presently thought that that place of the Gospel, *Luke* 6. 30. might be explained; where Christ speaking of

The one Christian precept against it considered.

a משא נשאים *Usuram exigentes.*

b Ἀπαιτεῖν.

c Ἀπαίτησις.

Acts

Acts of Mercy, *(giving to every one that asketh)* addeth in our translating, (a) *And from him that taketh away thy goods, ask them not again:* Where I conceive the most proper and commodious sense, (and that which will be most agreeable to the context concerning Giving) will be this, *From him that* (b)*receiveth*,(not taketh by force, but all one with the word which we render(c)*receiving*) by way of Loan any of thy Goods,(d) *require no usury*, (according to that Notion in *Nehemiah*, of *requiring*, for *exacting of usury*) *of him.* Which being as I said, joyned with *giving to them that ask* denoteth a work of Mercy, as indeed lending is a prime way of Mercy; *The good man is merciful and lendeth*, and, *he that is merciful will lend to his Neighbour*, *Eccles.* 29. 1. and many the like. And I remember a most excellent obliging (e)Roman exercised himself especially in this kind of Mercy, lending and strictly requiring the payment on the day. And *Cornelius Nepos* saith, he did more good that way, than by giving he could have done; teaching men to be Thrifty and Laborious, whereas giving or suffering them not to repay would have made them sluggish and beggars. Which being supposed, it will follow, that this of not requiring of use, being an Act of Mercy, must, I conceive, be extended no farther than the former Precept of giving was to be extended. Now though the words are in an unlimited latitude, [*Give to every one that asketh*;] yet ordinary prudence will interpret them so, that if a covetous rich man ask of me, I am not bound to give to him, but only to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or require use of him that borrows, belongs not again to the poor or mean Creditor, when a rich man borrows of him, but only when the rich lends to the poor man, to whom a free Loan is a seasonable Mercy. From whence as I should conclude without any demur, that when I lend a poor man, I must not require use (any more than I must deny alms to him that wants it, when I have it to spare;) so I cannot conclude it unlawfull from hence to receive from a rich man (I mean, who wants

a καὶ ἀπὸ τοῦ αἴροντός σε, μὴ ἀπαίτει.

b αἴροντος, not ἁρπάζοντος.

c λαβόντος.

d μὴ ἀπαίτει.

Reading an act of mercy.

e *Pomponius Atticus.*

In vita Pomp. Attici.

Usury from a rich man not unlawful universally.

wants not that alms) what intereſt or increaſe he is willing to give me, which is, I ſuppoſe, the queſtion reſolved. All I conceive neceſſary to be added by way of Caution is, Firſt, that I take care, that ſuch lending to the rich do not diſable me from aſſiſting the poor. Secondly, that I am (as far as morally I can be) ſure, that he who pays me this uſe is able to do it without eating out or hurting himſelf, but that he makes greater gain of it by trading, or the like. Thirdly, that it be not ſo done as that it may bring reproach or cenſure of worldly-mindedneſs or illiberality upon me, (eſpecially if I be a Clergy-man; for by the Canons of Ancient Councils they are forbidden many things of this nature which were permited others) much more that it be not an act of a covetous mind, but only a way of ſubſiſting on that ſmall portion my friends have left me.

S. *But what muſt I do, in caſe the perſon to whom I thus lent upon uſe, (and in ſo doing obſerved, as well as I could, the ſecond Caution, conceived him very probable to make gain by that loan) either by miſadventure, or by his own neglects, loſe by my loan, or be eaten out by paying me intereſt?*

C. I anſwer, that in that caſe it is the ſafeſt courſe to forbear the intereſt, and in matters of this nature I conceive it is my duty to take the ſafeſt courſe; and the thinking my ſelf obliged to do ſo, will make me more circumſpect than perhaps otherwiſe I ſhould be, in examining the condition of the perſon, (of whom I adventure to take uſe) and being as ſure as I can, that I take it not from any that could need my charity, *i.e.* my lending without uſe. In all this you muſt not think that I am ſo poſitive as in other things I have been, but only that I ſet you down my opinion, and the grounds on which I build it, and ſhall expect your aſſent no farther than my grounds, convince you. For the truth is, After all this which I have ſaid upon that ground, from that paſſage of S. *Luke* ſo interpreted, I muſt confeſs that the word which I render [*requiring of uſe*] may ſignifie ſomewhat elſe, *viz.* to exact or require back the loan (when it is lent without uſe) for ſo the word to *require back*

A Caution to this.

back that which is lent(contrary to Release)is rendered *Deut.*15.2,and 3.and so *Wisd.*15.8.and *Ecclus.*20.15.the Greek word is used for calling back a Loan, and so indeed the word more usual, is(*a*)to lend simply,as well as to lend upon use. And then the meaning of the Verse in *Luke* will be: that as I must *give to him that asketh*,so of *him that borroweth of me*,*I must not exact repayment*, when he is not (through Poverty) able to do it, (for that were an act of Oppression, or very contrary to Charity; and therefore *Isai.* 9. 4. the(*b*) word signifies Oppressors, and *Ecclus.* 20. 15. it is set down as the character of an illiberal fool, [*To day he lendeth, and to morrow he asketh again.*]) And if this be the sense, then it will be still pertinent to the business of Liberality or Charity in giving and lending,and so no farther belong to the matter of Usury than by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repayment of his debt,but continue the Loan to him as long as his distress requires,then surely I must not sell that loan, *i. e.* take use of him. But this still must belong only to the rich man lending to the poor. As for the case of the rich mans lending to the rich,there hath appeared nothing in either of these interpretations which will oblige to it, or (if he do) which will probibit the taking interest of him? and there is as little to that purpose in a third possible interpetation of the words (according to the sound of our English) of not requiring the legal four-fold of him that hath robbed me; which though it be not the importance of the word [*taketh*] which notes only receiving, not rapine, yet is no very improbable rendering of the word[*require*] if we compare it with a place in an ancient humane (*c*) Author. But, as this still belongs not to Usury at all by any analogy, but only concludes that the not requiring the legal four-fold of the thief,will by analogy with the former part of the Verse be restrained only to the case of the poor (not rich) thief, that by necessity is enforced to take away ought from thee; so do I not know any other so much as colour of Text in the New Testament which forbids it, nor indeed reason nor analogy, either

a δανείζειν.

b ἀπαιτοῦντες

c *Vid. Anon. Scholiast. in Arist. Rhet. lib.* 1. *fol.* 26. *li.* 20. ὁ νόμος διορίζεται τὸν κλέπτην ἡλόντα ἀπαιτεῖν εἰς τὸ τετραπλάσιον· ὁ δὲ ἐπιεικὴς διορίζεται, ἀπαιτεῖν εἰς τὸ διπλοῦν.

either from that great Rule in hand, of *doing as I would be done to*, (for if I were a rich man, I would, in case of convenience or advantage that a Loan would probably bring in to me, be willing to pay use for it) or of *loving my Neighbour as my self*; nor consequently can I yet affirm it unlawful, still supposing that the Cautions which I mentioned be observed uprightly.

S. *I shall rest in your present directions, and draw you on no farther in this business of Justice, because I conceive the prime thing designed in the Rule on which we have built these discourses, is indeed that duty of* mercifulness.

C. It is so, for in this sense it will best agree with the precept of liberality to enemies, (with which it is joyned, *Luke* 6. 31.) and the promise of God here to give to every asker, (of which bounty of God's we that are partakers ought to do the like for our Brethren) and be a fit introduction to the exhortation that follows of Christian strictness, which seems to be built on this, and to be but a branch of this great precept, and not a several from it.

S. *What is that exhortation you mean?*

C. That of a great superlative strictness in the ways of Godliness; not being content to walk in the broad road that Jews & Heathens have contented themselves with, (not willing to undertake any thing of difficulty for Christs sake, and so by that means falling into destruction) but *entring in at the streight gate and narrow way that leadeth unto life*, that way which these elevated precepts have chalked out to us; and which here, it seems, are not proposed as counsels of perfection, but as commands of duty, without which there is no entring into life, no avoiding destruction. Of strictness.

S. *What now is the third general Precept?*

C. It is a Precept of wariness and prudence, to beware of Errors, and those whose trade it is to seduce us to them, and this in the six next Verses, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kind, but particularly to such as profess to follow Christ, and yet teach false and damnable doctrines; which that they Of wariness and prudence.

they may put off to their auditors or followers the better, they pretend a great deal of holiness in some other particulars. And the sum of that which he here saith to this purpose may be reduced to this, Whensoever any false Teacher comes to disseminate his doctrine, the surest way to discern him will be to observe the effects and actions discernable in him, or which are the fruits of his doctrine. If all his actions and all the designs and consequents of his doctrine be the advancing of piety and charity of all kinds, then you may resolve that he is no such (false, at least dangerous) false Teacher. For first, the Devil will never assist him or put him upon false doctrines to such an end, to bring more holiness and Christian practice into the world. Secondly, such holy Christian practice is not easily built upon any false doctrine. Thirdly, if the doctrine should chance to be false that bringeth forth such wholsome effects, then to him that receiveth it for those effects sake, and otherwise decerneth not the doctrine to be false, it may be hoped (through Gods mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequents or effects that flow naturally from the doctrines which he brings, be either against rules of piety or Christian vertue; As 1. if they tend to the lessening of our love of God, or (under that head) to the aliening our hearts from him, by giving us mean and unworthy notions of him, (contrary to those Attributes of infinite Power, Justice and Goodness which we ought to believe of him) if they tend to the begetting of presumption & security in our hearts, by giving us any ground of hope without purifying & amending our wicked lives, by leaving no place for fear, whatsoever we do, by making us conceit highly of our selves, rely and trust on, and boast of our own merits; if they lead us to Idolatry, to the worship of somewhat else beside the only true God, or to a bare formal out-side worship of him; if they open the door to false or needless swearing, or to profaneness, and neglect of Gods service: Or, 2. if they tend to injustice or uncharitableness toward men, or (under that head) to disobedience, sedition, rebellion, faction, speaking evil of digni-

Marks of false Teachers.

Fruits of their doctrine.

dignities, acts of Jewiſh zealots, &c. to the favouring or authorizing of any kind of luſt, of divorces forbidden by Chriſt, &c. to the nouriſhing of raſh anger, uncharitable (either temerarious or unmerciful) cenſuring, envy, emulation, variance, ſtrife, malice, revenge, contumelious ſpeaking, whiſpering backbiting, &c. to the excuſing or juſtifying of piracy, rapine, oppreſſion, fraud, violence, any kind of injuſtice, &c. to the ſpreading of lyes, ſlanders, defamations, &c. to covetouſneſs, unſatisfiedneſs, uncontentedneſs in our preſent condition, deſire of change, caſting the croſs on other mens ſhoulders that we may free our own from it, to dealing with others as we would not be well pleaſed to be dealt with our ſelves; or, in a word, if they tend to the diſcouraging or diſcountenancing any Chriſtian vertue ſet down in this or any other Sermon of Chriſt, or by his Apoſtles, or to the granting any diſpenſation or liberty from that Chriſtian ſtrictneſs in theſe duties, or in thoſe other of repentance, ſelf-denial, meekneſs, mercifulneſs, peaceableneſs, &c. Then by theſe marks and characters you may know this to be a falſe Teacher. Yet not ſo far this, as that whoſoever is guilty himſelf of any of theſe ſins, ſhall be (if he be a Teacher) a falſe one; for it is poſſible his doctrine and actions may be contrary: but that, if theſe be the fruits and natural effects of his doctrine, then ſhall his doctrine be thus condemned; otherwiſe an ill man he may be, and yet a Teacher of truth; a wicked perſon, but not a falſe Prophet.

S. *But is it not ſaid of theſe falſe Prophets, that they come in* ſheeps clothing? *which ſure ſignifies their outward actions to be innocent. How then can they be diſcerned by their fruits?*

C. I anſwer firſt, That the fruits of their doctrine may be diſcerned, though their own evil actions be diſguiſed and varniſhed over. Secondly, That though their actions moſt conſpicuous and apparent by good, yet their cloſer actions (which may alſo be diſcerned by a ſtrict obſerver) are of the making of the Wolf, ravenous and evil. Thirdly, That though they begin with ſome good ſhews to get authority, though they enter as ſheep, do ſome

ſome ſpecious acts of piety at firſt, yet they continue not conſtant in ſo doing, within a while they put off the diſguiſe and are diſcernible.

S. What now is the fourth or laſt general Precept?

C. The ſum of it is, that it is not the outer profeſſion of Chriſtianity or Diſcipleſhip, (though that ſet off by prophecying, doing miracles, *&c.* in Chriſts name, *i. e.* profeſſing whatſoever they do to be done by Chriſts power) which will avail any man toward his account at that great day, without the real, faithful, ſincere, univerſal, impartial performing of obedience to the Laws of Chriſt.

S. But can, or doth God permit any wicked man to do ſuch miracles, &c ?

C. Yes, he may: For the end of miracles and preaching, *&c.* being to convince men of the truth of the doctrine of Chriſt, that may well enough be done by thoſe that acknowledge that truth, though they live not accordingly: The miracles done by them being not deſigned by God to the commendation of the inſtruments, but to the perſwading of the ſpectators.

Sect. III. *S. Having received from you the full tale of the Precepts you propoſed, there now remains only the concluſion of the whole Sermon to be diſcharged, and then you have paid me all that your promiſe hath yet obliged you to.*

Of Profeſſion of Chriſtianity without action.

C. It is this, (occaſioned by the laſt Precept of doing as well as profeſſing God's will) that the profeſſion of Chriſtianity, lending a patient ear to thoſe doctrines, will (if it be (as oft it is) truſted to and depended on, to render us acceptable to Chriſt) prove a very fallacious and deceitful hope. Whenſoever any ſtorm comes, any ſhaking diſeaſe or affliction, which gives us occaſion to awake throughly, and examine our ſelves to the bottom, we are not then able to retain any hope or comfortable opinion of our ſelves, although in time of quiet and tranquillity, before we were thus ſhaken, we could entertain our ſelves with ſuch flattering glozes. Hearing of Sermons, and profeſſing of love to and zeal for Chriſt, may paſs for piety a while; but in the end it will not

not be ſo. It is true Chriſtian practice that will hold out in time of trial, and that hope of ours which is thus grounded will ſtand firm and ſtable in time of affliction and temptation, at the hour of death and the day of Judgment. This doctrine of Chriſtian duty and obedience is ſuch as can never deceive any man that is content to build upon it. Nor infirmity, nor ſin, (committed, but repented of, and forſaken) nor Devil, ſhall ever ſhake any mans hold that is thus built, endanger any mans ſalvation that lives according to the rule of this Sermon; nor ſhall all the flattering deceitful comforters of the world bring in any true gain or advantage or ſubſtantial ground of hope to any other.

And it came to paſs when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. For he taught them as one having authority, and not as the Scribes.

LIB. V.

S. HAving profited ſomewhat by your advertiſements in that part of knowledge which is moſt uſeful to me, I ſhall endeavour now to give you ſome account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened my eyes I diſcerned not) and in deſiring your help to aſſiſt me yet farther, to diſcern what influence on my life or practice may be had from thoſe very Articles of my Creed which you ſuppoſed me to have learnt in my Catechiſm: But having no otherwiſe learnt than to ſay by rote, and perhaps to underſtand the words and meaning of them, though I had formerly contented my ſelf with that ſuperficial knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the taſtes you have given me, Sect. I. Of the Creed.

me, I find my appetite raised to receive what (in order to practice) *you shall please to teach me from thence, being strongly perswaded that the bare* speculative *knowledge of these doctrines sunk no farther than into my brain, will avail but little to my salvation.*

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the Articles of our Creed are seldom or never mentioned but as obligations and pledges of our amendment of life; Christs death, of our Mortification, his Resurrection, of our New life, &c. I shall therefore be perswaded by you to proceed a while on this theme, insisting onely (unless it be in passage) on that which is practical.

S. *Be pleased then to set out on this journey, and first to tell me once for all, what is the full importance of the word* [Believe.]

Of belief. C. To [*believe*] is (as many other in Scripture) a pregnant word, and contains under it all that is or should be consequent to it. To [*know*] signifies in Scripture, not onely what the word sounds, but also to *love*, and to *doe*; knowing of God is the whole service of God: and so proportionably to [*believe.*] And in brief, it hath two parts, a speculative and a practical; the one but of a piece, the other of the whole heart: or if you will, the one in the brain, the other in the heart; and this latter superadded to the former, it seems, is it that alone is likely to stand us in stead, *Rom.* 10. 9 *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

S. *What do you mean by a* speculative belief?

Speculative belief. C. An assent or acknowledgement of the truth of any thing affirmed in the word of God; as to acknowledge and assent to this truth, that there is a God, that he is our Father, &c. that he sent his onely eternal Son into the World to be born of a Virgin, &c.

S. *What is the* practical *Belief, or that of the* heart?

Practical. C. The Heart is the principle of Practice, (as appears,

Deut.

Deut. 30. 14. *My word is in thy heart* [*that thou mayest do it,*] and Vers. 16. [*to keep his Commandments,*] &c. and that by Analogy with a ground in nature, the Heart being there the principle of life and motion, moving alwaies, (to which *Solomon* oft alludeth) and digesting and applying every thing that comes into it, to that end) the Principle, I say, of action, of ordering and directing our wills, and so our lives accordingly; and so the belief in the heart contains in it (in general) all kind of practical Christian Vertues, peculiarly those that according to the nature of the object believed, and the several considerations of it, are most proper to be produced or exercised. Thus to believe there is a God, is to live and behave my self in a godly manner, and so signifies Piety; to believe he is Maker of all things, is to *commit our souls to him in well-doing, as to a faithful Creator,* 1 Pet. 4. 19. to believe he is a Father, is to love him with a filial love, to fear him with a filial fear, to honour him as a son his father, *Mal.* 1. 6. to obey him with a filial obedience, to trust in him, to depend on him, as children on fathers, for all things needful to our souls or bodies. And this you are proportionably to apply to all the severals in our Creed, or Objects of our Belief.

S. *But is there not some peculiar notation in the Phrase* [Believe in?] *is not that more than to believe?* Believing in.

C. Some subtil wits have observed such a distinction between *believing* [a] *God, believing in God,* and *believing on God*; but it is not sure that the Word of God hath owned any such distinction or constant difference between them, taking indeed all these promiscuously, and meaning oft-times the same thing by all of them. The distinction which I gave you will, I conceive, do the same work, for which the Schoolmen designed this other, and the several notions of believing in Scripture will be most properly referred to the severals mentioned; either a speculative believing, as in the Devil and wicked Professors, or a practical, in all Saints: and that differenced again according to the notion wherein the Object is considered, as even now was specified; sometimes a terrifying assent, or an assent accompanied with fear,

[a] τῷ θεῷ, ἐν τῷ θεῷ, εἰς τὸν θεὸν, ἐπὶ τὸν θεόν.

when it looks on the threats, *Heb.* 11. 7. *By faith Noah moved with fear*, &c. ſometimes an obediential aſſent, when it looks on the commands, *Pſal.* 119. 66. *I have believed thy Commandments*; ſometimes a fiducial aſſent, when on the promiſes of the Goſpel, *thy word wherein thou haſt cauſed me to put my truſt*, Pſal. 119. 49.

S. *I conceive my ſelf to underſtand the notion you have given me of* believing, *and ſhall labour to apply it carefully to all that follows. You may now pleaſe to proceed to the ſeveral parts or objects of our* belief. *What then is the* ſpeculative belief of God?

Of believing in God.

C. The firm undoubted acknowledgement, 1. That there is a God; 2. That there is but one God.

S. *What is it to* acknowledge *him to be God?*

His Eſſence.

C. To acknowledge him in his Eſſence and in his Attributes. In his Eſſence, that he is the eternal, immortal, immutable, inviſible, incomprehenſible, glorious Being, giving being to all, but himſelf receiving from none, the Being of Beings, the [*which was, and is, and ſhall be*] Lord God *Jehovah*. In his Attributes, of infinite goodneſs, and mercy, and veracity, and wiſdom, and providence, and power, and all-ſufficiency, his creating, preſerving, and juſt governing and diſpenſing of all things. All which together make up the ſeverals contained in that which follows in the Creed [*In God the Father Almighty, maker of Heaven and Earth.*]

His Attributes.

S. *I ſhall not trouble you to prove all or any of theſe particulars to me, becauſe you ſay they are matter of* belief; *which although they have grounds in nature, which alſo would be means of proving every of them, yet ſhall they by me be received without that kind of argument, being more willing to* believe *than* diſpute *what from the Scripture, the Apoſtles and the enſuing Univerſal Church of God have thought fit to comprize in thoſe* Articles: *all that I ſhall now demand of you is, your direction how theſe ſeverals which you have now named may be reduced to thoſe words of the* Creed.

C. Thoſe of his Eſſence, to the word [*God*] whoſe name (proper to him from all others) is [*Jehovah* which includes *Being*] and giving of Being, *immortal, immutable,*

table, and (by consequence from them) *invisible*, *incomprehensible*, and *glorious*. All which being unexpressible by any positive definition, is best described by (those which I gave you, which are most of them) negative epithets. Those of his Attributes to the word [*God*] and to the following words; that of his infinite Goodness and Mercy and Providence, to his title of *Father*; that of his Veracity, both to his being *God*, who in his nature hath by all men (even Heathens) been conceived free from lying, [*Let God be true, and every man a Liar*] (absolute veracity belonging to no Creature, but onely to God) and to his name *Jehovah*, which is set in *Exodus*, to note his constancy in performing of promises, his *establishing his Covenant*, *Exod.* 6. 3. and also to the word [*believe*] which supposes God the great object of our belief, and so true in all his affirmations; that of his Wisdom, and Power, and All-sufficiency, his Creating and Preserving of all, to his title of *Maker of Heaven and Earth*, in which all those severals are expresst: the word [*Maker*] containing under it not onely the beginning, but continuance of all Being; and so first, the disposal, wherein the Wisdom was shewed; secondly, the strangeness of the composure first, and since of daily productions both ordinary and extraordinary, wherein the Power; thirdly, the sustaining, wherein the All-sufficiency; and in all together the creating and preserving. As for that of his just governing and dispensing of all things, that belongs most peculiarly to the word which we render * *Almighty*, but signifies peculiarly his being Governour, Ruler of all things; which being added to the word *Father*, signifies that eminent natural right that belongs to all Fathers, paternal dominion, the root of all Power and Government among men, and being in a transcendent manner applied to God, the transcendent Father, contains under it all manner of dominion over the Creature. This title indeed contains his *Almightiness* and infinity of power over all his Subjects, but withall superadds that other relation of a King and Lord over them. To all which may be added his *Omnipresence* and *Omniscience*, of which his very deity and in-

* παντοκρατορ, παντοκρατωρ κρατῶν, that hath dominion of all, *Hesych.* παντοκρατωρ, παντοκρατορια, *Power.*

finity are a ground, his creating and governing all things a proof, and the evident daily footsteps of the former in the whole Creation are sure and manifest evidences and testimonies of it; and of the latter his delivering and the exact fulfilling of Prophecies, wherein God hath oft foretold future contingent words and actions of men, which being many times evil and sinful, (as particularly the words of the by-standers at the Cross against Christ, punctually foretold, *Psal.* 22. 8.) he could not be the author or designer of them, or consequently foretell or foresee them in his decree of producing or causing them, but only by virtue of his Omniscience.

S. *What now is the* Practical *part of this* Belief *of God?*

The Practical Belief in God.

C. The influence that each of these Assents is apt to have upon our lives, (there being a practical as well as speculative Atheism) the living like those that in earnest believe all this; and that is in effect the practice of all those duties which the Church-Catechism told you were contained in the First Commandment, which you will remember to have been Faith, Hope, Love, Fear, Trust, Honour, Worship, Prayer, and Thanksgiving to him. That all these are the uses and duties of the first Article of the Creed, will be easily discerned, if you but apply them to the severals in God's Essence and Attributes before mentioned. His Veracity is the ground of our Faith, and he that cordially is perswaded of that, cannot chuse but believe in him, *Heb.* 11. 11. The same again, when his Promise hath intervened, being backed with his Omnipotence, is the ground of our Hope; and he that knows God hath promised, and resolves that he can neither lye, nor be over-powered with difficulties, will hope on him even in the midst of all temptations to the contrary. And so again, the word [*Father*] implying his preparing for us an inheritance, 1 *Pet.* 1. 4. his glorious Excellence, and after that his paternal Goodness and Mercy to us, in feeding us and disposing all (even the saddest) Accidents to our greatest good, is a sufficient motive and ground of Love. His Omnipotence, and his Justice, and again paternal Relation to us, is our ground

of

of fear: His All-sufficiency, (and the Eternity that is peculiar to him, when all other things are so frail and mutable) of our Trust and dependence on him, and him onely: His Regal Power, of our honouring him: His very Deity, of our Worship: And his Goodness, and All-sufficience, and Providence, and Wisdom, of our Prayer and Praises, of all our Petitions and Thanksgivings.

S. *The good God of Heaven and Earth so fill my heart with a sense of his* infinite Attributes, *and the short fading temporary emptiness and* nothingness *of all Creatures, that I may with a sincere heart and ardent affections,* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most useful truth of Practical Divinity *(which may well have an influence on all my life after, and fortifie me against the dangerous mistakes either of the* Solifidian, *or the* Fiduciary*) that I must not be thought to say the first* Article *of my* Creed *in earnest, unless my heart be possest sincerely with the power, and my life go on uniformly in the practice of all these Christian Vertues. Will you now proceed to the next Articles?*

C. I will.

S. *That of* Jesus Christ *(which is next) so far as those pregnant rich titles of the* Son of God *do import, you have formerly opened to me, and in effect, what it is to* believe in Jesus Christ, *both to acknowledge the truth of what the New Testament saith of his designation to these three great* Offices *which denominated him* Christ *or* Anointed, *and were the means by which he wrought our Salvation, and so became* Jesus; *and also to make our vital acknowledgements of all these, depending and relying on this alone* Saviour, *and by Repentance and new Life making our selves capable of the Salvation wrought conditionally by him, loving, and hoping on him; so again receiving his* Kingdom *into our hearts, and making those other particular returns mentioned in that* * *former discourse to which I am content to be referred.*

Sect. II. *Of Believing in Jesus Christ.*

* Lib. 1. *Of the Offices of Christ.*

The other Passages and Articles concerning Christ *are so plain and intelligible, that I will not trouble you to inter-*

interpret them one after another, but content myself with what in general you will observe to me of them.

C. This I shall wish you to observe, That all those Articles of Christ are by our Catechism brought into this one Summary, *That Jesus Christ redeemed me and all mankind*; and that not only from the guilt of sin, but, in S. *Peter*'s interpretation, *from our vain conversation, i. e.* Heathenish wicked living: which is, in effect, The one great necessary to be known of him, is, That he was *born, crucified, continued* under the power of *death, rose again, ascended* to, and now *sits at the right hand of God*, and shall again *come to judge the world*; all, and each of this on purpose to work Redemption for mankind: which if it be faithfully believed, and applied to the regulating and reforming of our lives, this belief will doubtless be sufficient to the salvation of any who is not able to attain to the understanding of many other difficulties. Thus doth St. *Paul* resolve to *know nothing among* his Corinthians *but Jesus Christ, and him crucified*, 1 Cor. 2. 2. (under which head it seems the reprehending of all their carnal sins, Chap. 3. 1, &c. of Incest, Chap. 5. 1. Contentiousness, Chap. 6, &c. comes in very pertinently, each of those being oppositions to the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin) and *Rom.* 10. 9. pronounces, *That he that believes in the heart that God hath raised Jesus from the dead* (and that, we told you, contains our rising from dead works by the power of that same Spirit) *shall be saved.* So 1 John 5. 1. *Every one that believeth that Jesus is the Christ*, (and piously submits to those offices of his) *is born of God*: And Chap. 4. 2. *Every spirit that confesses Jesus to be come in the flesh is of God*, (if that place be taken in the full extent of the words, and not, as indeed the context restrains it, to the spirit of Prophecy) because all Christianity depends on that one belief, if it be cordial; which, beside the great practical doctrines which the several articles will furnish us with, will in the gross read us a Lecture of a most soveraign charity, not to condemn or remove from our Communion any Christian that shall join with us in the acknow-

acknowledgment of these and those other few necessaries, and live in all manner of duty toward God and man peaceably, and piously, and conscionably, according to this profession; all other less necessary truths, though precious in their kind, being not so valuable as Christian charity and peace, and communion with all who are fellow-members of our Christ.

S. *I shall labour to possess my heart with this charitable lesson: but you mentioned some great* practical doctrines *which the several articles would furnish us with: which be they?*

C. First, from the birth of Christ, to recount the infinite dignation and bounty of our God, that, to redeem us from the thraldom which our own sins had brought upon us, not onely submitted himself to all diminutions and meannesses, and at last mortality of our flesh, but came into the world on no other errand but for this very purpose, *that he might die for us, Heb.* 2. 14. and *John* 12. 27. Secondly, from the same again and the necessity of it to our redemption, to consider the justice first, then necessity of our new birth or regeneration: justice, by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the Spirit, or of God; and then the necessity also, resolving that, (as if he had not been thus born, so) *if we be not born again, we shall in no wise enter into the Kingdom of Heaven.* Thirdly, from the manner of his conception and birth, to learn the manner of his second birth in our hearts: 1. That as our humane flesh could no way deserve, or by so much as any congruity expect, that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the Overshadowing of the Holy Ghost, so no conception of Christ in our hearts is to be had without it. 3. We must prepare virgin hearts for Christ to be born in, and for that Holy Ghost to overshadow: by virgin hearts, meaning no absolute sinless purity and innocence, which only Paradise could yield; but that renewed purity and recovered vir-

Of the Practical Doctrines from thence. From the birth of Christ.

From the Manner of it.

virginity of true Repentance, and sincere resolutions of amendment, which with the humility of that blessed Virgin, expresst by the *lowliness of the hand-maid* in her *Magnificat*, and typified in the temper of the new-born Babes, which are of all others fittest for Christ to be born in, both for innocence and humility, (and also with the faith so remarkable in her, *Luke* 1. 38.) is the only temper which can fit the Soul to be over-shadowed by the Spirit, and for Christ to be formed in it.

From his suffering under *Pilate*.

S. *What from the suffering under* Pontius Pilate?

C. A Passive obedience even to death, without any kind of hostile resistance (though, as Christ was, so we should be never so well furnished with armies and legions) against the powers that are by God set over us.

From his death.

S. *What from the death of Christ?*

C. First, That great doctrine of *Mortification*, *Putting off the body of the sins of the flesh*, Col. 2. 11. and *destroying the body of sin*, Rom. 6. 6. and putting our sinful habits to a contumelious death, or *crucifying the flesh with the affections and lusts*, most strictly required by God to our Salvation. And in this you may take in, if you please, a parallel through all the gradations that brought him to his death, that so we may, as the Apostle saith, *Be planted with him in the likeness of his death*. For you see in the story, there was first a consultation held, then he was apprehended, examined, accused, condemned, shamed, and crucified. Thus must we deal with our old man, our whole body of sin; first, deliberate and consult about the execution, and to that end chuse our soberest Senate-like seasons, when the heat and passions of youth and sin are over, and in the cool of the day, in the calmest temper of our souls, take this weighty business into our most serious consideration: then secondly, as soon as we have consulted, proceed to act, presently apprehend (stop in the career) every course or habit of sin: thirdly, examine it by the Word of God, the commands of Christ, in all the variations from and oppositions to them: fourthly, accuse, and therein aggravate it with all the heightning circumstances of guilt:

guilt and danger: then fifthly, by a solemn full consent of all the faculties condemn this so dangerous a malefactor: then sixthly, spit upon it with all contempt and scorn: and at last give it up to be crucified, never to recover again to any vital actions. And all this, as for any one single habit of sin, so for the whole body, which contains all limbs and severals under it. Besides this, a second practice that Christs death obliges us to is, our voluntary chearful taking up of our Cross and following him, readily conforming ourselves to the image of the crucified Saviour, and resolving, that if we suffer with him, we shall also be glorified with him. Thirdly, the putting our sinful habits like dead bodies out of the way, lest they offend or infect others, which will be answerable to the burial. Fourthly, the reality and continuance, of our mortified state, (answerable to the adjuncts of Christs crucifixion, death, burial, descent) not onely once for all to repent and mortifie, but to continue in the soul that death unto sin, sincere and unfeigned, till we in soul rise again to that other diviner life, never to die any more, *i. e.* never to relapse to our sinful habits, but to persevere in that mortified estate.

S. *But before you part with these Articles concerning* Christs death, *I must take leave to put you in mind of one difficulty, which though it may seem to be a speculative difficulty, yet because the explicite* belief *(or faith it self) of those few things that are contained in this* Creed *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect to ask instruction in it, now that I may hope to receive it from you; and that is, What is meant by* [Christs descending into Hell?]

C. Though it be a Christians duty to believe every part and Article of this Creed delivered down to us by the Church from the Apostles, as a form or summary of sound doctrine, and either the first copy, or an extract & transcript, as it were) of that tradition, or oral doctrine, (*That Faith which was once delivered unto the Saints, Jude v.* 3.) which the Apostles agreed on at the time of their

Of Christs descent into Hell.

their parting from one another to preach the Gospel to all Nations; yet I conceive the agreeing on some one sense, wherein to interpret every Article of it, is not so absolutely necessary, but that some one of them (as this of Christs descent) may be taken in a latitude, and either not determined to any one interpretation, or resolved to be capable of more; and so the words be received, the particular sense, one way or other, will be indifferent to them that sincerely follow that light which is offered to them: and therefore I conceive it is, that the Article of our Church sets it down in that large indefinite form, [*We believe that Christ descended into Hell*] adding no other words of binding interpretation to it.

S. *But what is your opinion of the sense of that* Article?

Two opinions.

C. Among divers others I shall pitch on two opinions, and either of them may be piously believed, having good grounds whereon each of them may be built: the one taken from the opinion and interpretation of many ancient and modern Worthies of the Church. That Christ in the space betwixt his death and resurrection went down locally into Hell, as that signifies the place of the damned, not to suffer there, (for all was finished upon the Cross) but to triumph over Satan in his own quarters, and openly to shew him the victory that by death Christ had gotten over him, over death it self, and over all the powers of darkness. This sense being sufficiently explicated, I shall not enlarge on. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

The first.

The second.

S. *I shall patiently attend while you do so.*

a κατῆλθεν εἰς ᾅδου.

C. These words [a *He descended into Hell*] being affirmed of Christ in the Creed, but not found in words in the New Testament, will not necessarily signifie any farther than either, first, the places of the New Testament (from whence the Compilers of the Creed may seem to have collected it) will import; or secondly, the use of the phrase among either profane or Scripture writers will require; or thirdly, the Context, or Circumstances in the Creed will inforce. And all these will

not

not necessarily extend its sense any farther than this, That for the *space of three days he was, and truly continued to be, deprived of his natural life.* For the first, the Scriptures from whence this Article seems to have been taken are not many, indeed but one, that in the Acts, out of the Psalmist, [*Thou shalt not leave my soul in Hell, nor suffer thy Holy One to see corruption,*] (as for *Eph.* 4. 9. *He descended into the lower parts of the earth,* it belongs clearly either to the Incarnation, or descent to the Mothers womb, which is exprest by that phrase, *Psal.* 139. 15. *When I was made in secret, and curiously wrought in the lowest parts of the earth* ; or else possibly to the grave, (called the Mothers womb also, *Job* 1.21.) so styled *Psal.*63.9.) Now in that place the word which we render [*Hell*] may signifie the common state of the dead ; the word [[a] *soul*] the [b] living soul, or that faculty by which we live ; and the [*not leaving this in that*] is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption, i. e.* above the space of three daies : which term, consisting of seventy two hours, is the space required for the Revolution of humors, after which Physicians observe, that the body that continues so long dead, naturally putrefies, which is implied by that speech concerning *Lazarus.* Joh. 11. 39. *By this time he stinketh,* [c] *for he hath been dead four days:* So that that place distinctly affirms, that he should not be deprived of his natural life above the space of three days, that death should no longer have dominion over him ; (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to find any convincing Prophecy concerning Christs rising again the third day ; (for that of *Jonah* related in the Gospel, and others which by the Fathers are applied to that purpose, *Lev.*7.17. and *Gen.*22.4. were but Types, not Prophecies) and yet it is said, *Matt.*16.21. *That Jesus began to shew his Disciples,* (which sure is more than to tell, [d] to shew, demonstrate out of Scripture) [e] that *it behoveth him, i.e.* that he must for the fulfilling of the Prophecies, *rise the third day.*) If this be not necessarily the meaning of those words in the Acts and the

a ψυχή.
b. נפשחי
c τεταρταῖος γάρ ἐστι.
d δεικνύναι.
e ὅτι δεῖ αὐτόν.

the Psalm, yet I conceive no man can shew convincingly that any other is. Now secondly, for the use of the phrase among Writers of the [a] first sort, it is clear that the [b] word signifies not with them the place of the damned, (no nor any peculiar place of happy souls neither) but the common state of the dead. I will give you in the Margent some instances, by which, when you are skilled in those Authors, you may be able to judge [c]. Many other places might be added, but the Writers which conduce most to the explaining of the New Testament are the Greek Translators of the Old Testament, and therefore among them it will be more pertinent to enquire. Look on the 37. of *Genesis*, verse 35. We render it out of the Hebrew literally, [d] *I will go down to the grave to my Son mourning*, save onely that the [e] word which we render [*to the grave*] cannot in that place be properly so rendred; because *Jacob* believed that his son was torn in pieces with wilde beasts, and not buried:

a *Attical*, or profane.

b Ἅιδης.

c Take this of *Hermias*, or *Cermias*, in his Book called Ὁ φιλοσόφων πρὸς τοὺς τῶν Ἑλλήνων φυσικούς, p. 4. Ἅιδης with him goes for a God, and, saith he, is called Πλουτέων, ὅτι μηδὲν ἐστιν ὃ μὴ τελευτῶντες εἰς ἐυτὸν κατάγονται. καὶ οὐδὲ πλοῦτος γίνεται) *Pluto, because there is nothing but at last comes to him, and becomes his possession*: and again, towards the end of his Book, Ἅιδης ὁ διχόμηνος τὰς ψυχὰς εἰς τελευτῶν, *Hades is the last region of the air which receives souls*, and is called εὔδωρος, saith he, and εὐβουλεύς, *a good friend or Counsellor, because it befriends men, διὰ τὸ παύειν αὐτοὺς πάντων τῶν πόνων καὶ φροντίδων, in giving them cessation from labors and cares*; which is the very thing that the Spirit affirms of the *dead that dy in the Lord, They are blessed, for they rest from their labours*, Revel. 14. 13. So *p.* 10. (ἐν Ἅιδου εἶναι) he interprets by ἐν ἀπορρήτοις τόποις, *to be no body knows where*, according to the etymology of Ἅιδης ἀπὸ τοῦ ἀϊδοῦς, *an invisible state*, (agreeable to which it is that in the ancient *Rhetors*, *Sciences*, *Sophists*, &c. it is called not Ἅιδης but Ἀΐδης, ᾅδου. ᾳ. & γ'.) And again, shewing the original of that Fable, that *Hades* stole away *Ceres* daughter, It is, saith he, διὰ τὸν γινόμενον ὑπὸ χρόνου πάντων ἀπορρύτων καὶ ἀφανισμόν, where again *Hades* it seems signifies ἀφανισμός, which is used absolutely for death, 2 *Mac.* 5. 12. and is the very description of death that the Psalmist useth, *Psal.* 39. 13. *Before I go hence, and be no more seen*, and *Heb.* 8. 13. γηράσκον ἐγγὺς ἀφανισμοῦ, *that which is old is near to vanishing* or *disappearing*: and so *Heraclitus* ap. ὀπισω κ'. speaking of the Helmet of *Hades* which makes men invisible, he saith it is τὸ τέλος, the *end* or *death* of every one, ὃς ἐφικτὸν πᾶσιτελευτικὸς ἀόρατος γίνεται, *to which he that arrives*, i. e. *he that is dead, becomes invisible*. And the Author of the Book of *Wisdom* hath a like phrase, *Our spirit shall vanish as the soft air*; where speaking in the person of the Atheist, who acknowledged not the immortality of the Soul, the word *spirit* is taken for ψυχὴ *living soul*. And *Bar.* 3. 11. κατέβησαν ἐις Ἅιδου is joyned with ἐις τάφον. d καὶ κατάξομαι πρὸς τὸν υἱόν μου πενθῶν εἰς Ἅιδου. So *Ecclus.* 13. 7. ἕως τοῦ Ἅιδου κατενεχθῆναι. signifies onely to *dy*, Ver. 6. (to be killed) being spoken by an Heathen King, which we are not sure imagined any Hell. So clearly, *Bar.* 3. 10. (κατέβησαν εἰς Ἅιδου) cannot be imagined to belong to Hell, but onely to the very silent transitory estate of men, who die, and are succeeded by others; and 3 *Mac.* πάντα ἄδηλα μένειν δι' ἐκ' ἐυτῷ ἀδυνάτως. e לִשְׁאוֹל

and

and therefore the addition of those words [*to my son*] make it necessary to render it in that place thus. *I will go mourning out of this life*, I will live no longer, seeing my son is dead; and the [a] phrase [*I will go down to Hades*] is meant exactly parallel to this in the Creed [b *he went down to Hades*] and may very well be thought the fittest to interpret it, being the neerest to it of any in the Scripture. For as to the word which is rendred to *go down*, it signifies in the Original sometimes to *go up*, *Judges* 15. 11. (where yet the Greek Translators use the very word which in Greek is rendred *go down*) sometimes to go neither *up* nor *down*, as in that place of *Genesis* it is clear, *Jacob* knowing Vers. 33. that he was not buried, but devoured by wild beasts. Now for the context in the Creed, compare it with the story of Christs death in the Gospel, and you will see how well it will bear th's sense. To which purpose I must premise this one thing, that a man consists of three parts, a Body, a living Soul, an immortal Spirit. S. *Paul* divides [c] the whole man into those three parts, 1 *Thes.* 5. 23. and in the Creation of man there is mention of all of these. The Body is called [d] *the dust of the earth*, of which he was formed; [e] the Soul is called the [f] *living soul*; the [g] Spirit is called the [h] *breath of life*, and in other places [i] *breath and life*. Of these three parts Christ as man consisted, and at his death all these three are severally disposed of. His Spirit (that immortal soul, which I conceive to be mentioned *Luke* 2. 40.) he *commended into the hands of his Father*, Luke 23. 46. In respect of which he is said to be [k] *that day in Paradise*, for sure *Paradise* and *Gods hands* are all one. His body, that was put in the Grave; and so all of him disposed of but the [l] *living soul*, and in respect of that, saith the Creed, [m] *He went into Hades*: perhaps not into the place of Hell, as B. *Bilson*, nor into Paradise, as *Broughton*, nor into the Grave, for that was said before in the word Buried, (though [n] some would have the [o] Greek word which is so rendred, refer onely to his embalming,) but he was three daies deprived of his natural life, (which is properly his [p] *living soul*,) he continued really without

a ἀποθανοῦμαι πρὸς τὸν υἱόν μου.
b κατέβη εἰς ᾅδου.
c ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα τηρηθείη.
1 Thes. 5. 23.
d עפרמן האדמה Gen. 2. 7.
e נפש חיה
f ψυχὴ ζῶσα, 1 Cor. 15. 45.
g רוח
h נשמת חיים
i πνεῦμα καὶ ζωή, 2 Mac. 7. 22. ἐκλιπὼν τὸν βίον, Acts 17. 4. 5.
k ἐν τῷ παραδείσῳ. Luke 23. 43.
l ψυχὴ.
m κατέβη εἰς ᾅδου.
n P. Ramus de Rel.
o τάφον.
p Heb. or נפש

out exercise, or power of exercising his vital faculty, tasted that [a] common state of the dead for us; but then, before he was putrefied, *i. e. The third day, he rose again from the dead*, &c.

a To which purpose it will be observable what *Heraclitus in Clem. Al. Str. l.* 1. sets down out of *Serapion* an ancient Poet, speaking of *Sibylla*, and undertaking to shew how she prophesied even after her death. For, saith he, Τὸ μὲν εἰς ἀέρα χωρῆσαν αὐτῆς, *that part of her body which went into the air did prophesie*, ἐν φήμαις καὶ κλήδοσι, *by voices heard in the air*, (for so φήμη is defined by *Varinus*, λόγος δηλωτικὸς μέλλοντός τινος ἐξ αὐτομάτου λαλουμένη, & κλήδων μαντεία, or θεία φήμη, such as was that *voice* which *Plutarch* mentions to have been heard by the Mariners, Πᾶν μέγας τέθνηκε) *The body*, or that part which was changed into the earth, *bringeth forth* πόαν, *herb or grass, and the beasts that fed exactly on that place, did, by their bowels or entrails, when they were killed, declare to men what was to come.* Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ Σελήνῃ φαινόμενον πρόσωπον οἴεται, *As for her soul*, he conceived that to be that *face that appears in the Moon*, and that helped the *Astrologers to divine also*. *Three parts* you see of a woman, according to that so ancient Philosophy. Of which three, by Death, one, saith he, was sent to the Earth, another to Heaven, a third, εἰς ἀέρα χωρῆσαν, *went into the Air*; that third, I conceive, the same that the Atheist in the Book of Wisdom, Chap. 2. 3. affirms, that it shall *vanish* (at death) διαχυθήσεται, shall be *dissolved* or *poured* abroad, ὡς χαυνὸς ἀὴρ, *as the soft* (or moist) *Air*, which is there πνεῦμα the *breath* or *spirit*, *viz.* that *mortal spirit* in the [e] theists Philosophy, all one with the *breath in the nostrils*, ver. 2. but much differing from the immortal spirit among Christians. And that which (he thus saith) went into the Air, is it which in Christ is said κατελθεῖν εἰς ᾅδου, to have *gone* (or *descended*, though not locally, yet from a superior to an inferior state) to *Hades*, that state of separation of soul from body, which doth not by any necessity imply or import the place of the damned in Hell. So in *Nicodemus* his Gospel there is mention of the Saints that are in Ἅδης, and rejoice there.

b θάνατος. c καὶ ὁ Ἅδης.

Thus *Apoc.* 6. 8. after the mention of [b] *death*, is added in our Translation, [c] [*and Hell*] (but it signifies this state of separation, or invisible state, or continuance in death) was a [d] follower of it, and a [e] companion with it. And that it refers not to that which we call [*Hell*] (much less to Paradise) but onely to that temporal separation of soul and body, may farther appear by the effects there mentioned of it, [*There was given them power to kill*, &c. *with the sword, with famine, and with death, and with the beasts of the Earth.*] And so Chap. 20. 14. [f] *Death and Hades are cast into the lake of fire*; and Vers. 13. *gave up those that were in it.* So *Eccius.* 48. 5. *He that raiseth the dead* [g] *from death and from Hades*, sure raises not out of Hell; and in the Song of the three Children, Vers. 65. Gods delivering them from *Hades* will not be extended to Hell, but onely

d ἀκολουθεῖ. e μετ' αὐτοῦ.

f ὁ θάνατος καὶ ὁ ᾅδης.

g ἐκ θανάτου καὶ ἐξ ᾅδου.

ly to Death, as follows in the next words. And ſure *Eleazar*, that deſires his friend [a] *to bring him on his way to Hades*, 2 Maccab. 6. 23. doth not deſire to be diſpatcht to Hell. And that the Ancient Writers of the Church (ſome of them at leaſt, of the moſt ancient) meant no other than this by the Article of *Chriſts deſcent* [b] *to Hades*, may be gueſt by two ancient Paſſages, the one in [c] *Thaddeus* Creed, affirmed to be given by him unto the King of *Edeſſa*; the other in the Primitive Martyr [d] *Ignatius*; both agreeing in this, that *Chriſt aſcended with many, but deſcended alone*: where though the deſcent were (in their words) to *Hades*, yet *Hades* cannot there be thought to ſignifie the place of the damned, unleſs Chriſt ſhall be conceived to have returned from thence alſo with a great multitude; which though it were perhaps agreeable with ſome mens [e] fancies, yet cannot eaſily be reſolved to be the meaning of thoſe Ancient Writers, or of that Text to which they refer, *That the bodies of many that had ſlept aroſe*, &c. for I conceive out of [f] *Hell* there was not in their opinion any ſuch poſſibility of riſing.

a προπέμπειν εἰς ᾅδην.

b εἰς ᾅδην.

c *Euſeb. Eccleſ. hiſt. l.* 1.

d *Ep. ad Trall.*

e As of thoſe that teach that Chriſt going to Hell, was met and believed on by the Heathen Philoſophers there, and particularly by *Plato* in the front, and brought them out along with him.

f Some Books there are called the *Sibylline* Oracles, in all probability written by ſome Chriſtian, and that an ancient one, (about the Emperor *Commodus* his time, it is by many circumſtances moſt probable.) In the firſt Book of theſe after the Creation and fall of man, there is mention of his death and mortal ſtate, and (upon occaſion of this cloſe, τὸν δ' ἂν ὑπεδέξατο ᾅδης, *Hades received them all*) this account is given of the word Ἅδης,

Ἅδην δ' ἄντα κάλουσιν, ὅτι πρῶτο μόλων Ἅδης,
Γευσάμενος θανάτου, γαῖαν δύ μιν ἀμφικάλυψε.
Τοῦτον δὲ πάντες οἱ ὑπὸχθόνιοι γιγνώσκουσι
Δεινὸν ἐν Ἅιδαο δόμοις ἰέναι κακὸν ὀστεον.

Where it is clear what is meant by that word (Ἅδης) *The common ſtate of the dead*, when their bodies are laid in the grave, the condition not only of the wicked, nor only of the godly, but of the πάντες ὑπὸχθόνιοι ἄνδρες, *all mortal men*, who, as follows there,

——— Εἰν ᾅδαο μοιρίδιοι τιμὴν ὑπέχουσιν,

when they were gone to Hades, were honoured by us: whereas the Giants had their τοῦτον δόμον γαιάων, which is *Hell* indeed, there being no ſo proper notion of *Hell* in the Old Teſtament, as the place of the *Rephaim* or Giants, *Prov.* 21. 16. & 9. 18. & 2. 18. in the Hebrew & Greek reading. So in *Philemon*, Καὶ γὰρ καὶ ᾅδου δύο τρόπους νομίζομεν, Μίαν δικαίαν, κἀτέραν ἀσεβῶν ἕδραν.

*In inferno promptuaria animarum matrici assimilata sunt.

So in the second book of *Esdras*, Chap. 4.41. **In the grave, the chambers of souls are like the womb of a woman:* where though we render [*in the grave*] yet without question the Greek was ἐν Ἅδῃ, *in Hades*; and so *Hades* is that state of souls in the separation, wherein he conceived there were divers *Cells*, which all desired to return (and pour back) the souls which were in them to the bodies again, as a woman when she comes to time of Child-birth, desires to bring forth. I have now wearied you sufficiently with an account of this second interpretation and the grounds of it; and I shall add but this, That as it may piously be believed, that Christ did in the space of those three daies locally descend, to shew himself triumphantly to the Devils: so they that on the premised grounds resolve it possible, that there may be no more concluded from this Article but onely that Christ being *crucified, dead, and buried*, continued in the state of the dead, his soul really separated from the body for some space, but not so long till his body should putrefie in the grave, (to which it follows aptly, That *the third day he rose again*, or was restored from that state) may be pious believers also, and offend nothing against the Creeds or Doctrine of our (or of the Ancient) Church, so they do not condemn those others that are contrary-minded. I meant not to have insisted on any such speculative difficulty, yet upon your demand I have given you an account of it.

S. *I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others in matters of this nature, which may piously be believed on either side. The Lord grant me the spirit of Meekness and Charity in all things. You will now proceed to that which follows after the Articles of Christs death, to wit, that of his Resurrection.*

The practical belief of Christs Resurrection.

C. The Practical Belief of Christs Resurrection is, 1. Our actual rising to new life, as necessary as that of Mortification premised. 2. Our appearing (as he did) to men, and walking exemplarily before them in all heaven-

heavenly living. 3. Our continuing in a ſanctified ſtate of Perſeverance, (noted, as I conceive, *Rom.* 6. 8. by [*we ſhall live with him,*] *i. e.* live this new life, if we do not treacherouſly ruine our ſelves again) as Chriſt did, *Who being raiſed from the dead, died no more, death had no more dominion over him,* Verſ. 9. till by Gods mercy we be taken up to bliſs. 4. Our depending upon Chriſt for our Juſtification, which as well as our Sanctification is an effect of his riſing, *Col.* 3. 3. *Rom.* 4. 25. *Act.* 3. 33, 34. 5. Our haſtening this reſurrection, (parallel to Chriſts riſing the third day) not ſo wholly immerſing our ſelves with ſorrow and humiliation (that grave, as it were, of the mortified ſoul) as to hinder action and vital performances, but by the power of that *Spirit that raiſed Jeſus from the grave,* immediately to riſe to new life.

Of his Aſcenſion.

S. *What is the* practical belief *of his* Aſcenſion?

C. Aſcending after, and dwelling with him in divine Meditation, being heavenly-minded, ſeeking, and minding, and ſavouring of thoſe *things that are above,* the duty of all thoſe that are *riſen with Chriſt,* Col. 3. 1.

Of his ſitting at the right hand of God.

S. *What of his* ſitting at the right hand of God, *the Father Almighty?*

C. That phraſe of *ſitting,* &c. ſignifies Chriſts reigning, his having all Power given to him: you may ſee it by comparing *Pſal.* 110. 1. with 1 *Cor.* 15. 25. In one place it is, *The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtool*; in the other, *He muſt reign till he hath put all enemies under his feet.* This you have formerly learned to be an union of his Regal and Prieſtly Office; his giving Commands to his Church, and his interceding with God for his Church, and that ſo powerfully, as actually to beſtow that Grace, that Pardon which he intercedes for. And this is further noted by thoſe titles there repeated of [*God the Father Almighty*] that Interceſſion of his to God being as to a Father (both of him and us) who will, and to a *Father Almighty,* who is able to grant whatſoever he prays for. And then the Practical Belief of this Article will be, Firſt, to give my ſelf up obediently to be ruled by him

(in all his Institutions and Commands) and by all those that he hath set in the Church under him to rule over me. Secondly, to depend on his Intercession, to offer up all our Prayers to God in and through him. Thirdly, to receive (and make the holiest use and advantages of) all Grace that shall flow from him. And fourthly, when he is so ready at hand to our Relief, to resolve to look to him in all temptations, and count it our wretchless abuse of his goodness, if we do not persevere in despight of all assaults to the contrary.

Of his coming to judge.

S. *What of his coming from that right hand in Heaven,* to judge both the quick and the dead?

C. Our constant making up our accounts against his coming, as daily expecting a righteous, though a gracious, Judge to sit upon us, according to those many titles we have of him in holy Writ: as *Isai.* 33. 22. *The Lord is* Christ, (as appears Vers. 17, 18.) *is our Judge, our Lawgiver, our King,* and then our Saviour; 2 *Thes.* 1 8. *The Lord Jesus taking vengeance in flaming fire*; so the *wrath of the Lamb,* Apoc. 6. 16. and the *searcher of the reins and heart* (the expression of a Judge) *Apoc.* 2. 23. A notion which of all others will bring us to a pious awe of him, as of one which will not suffer any one to be carried along under the disguise of Religion, or on confidence of his favour but (against all provokers) shall come from his Throne (though it be of mercy) in Heaven, to judge us here: one that is not to be moved with passions, with bribes, with flatteries, to punish or reward according to any other method or rule, but only that of [*Every man according to his works.*]

Sect. III. *Of the Holy Ghost.*

S. *Will you now proceed to those other Articles, and first, that of the* Holy Ghost?

C. The word *Ghost* signifies *Spirit*; which being by way of Excellence a title of God's, (*God is a Spirit*) and so here attributed to him, and denoting the Third Person in the Trinity, (which is also the Fountain and Spring of all Spiritual life in us) is here called Holy not so principally, because he is Holy in himself, *i.e.* pure without all mixture or composition, either of sin, corruption, or pollution, or hypocrisie, or partiality

(and all this in a moſt eminent degree, nothing in the world being thus beſide ;) but more punctually, becauſe he is the Author of all Holineſs and Purity in us ; that little weak degree of Sanctity that the moſt regenerate among us do attain to, being a Ray and Effuſion of that ſanctifying Spirit, which worketh in us by his preventing, ſanctifying and aſſiſting grace, both to *will and to doe, of his good pleaſure.* This the Holy Ghoſt doth by two ways of diſpenſation, 1. Outward, 2. Inward. The outward way was his viſible deſcending upon the Apoſtles, and fitting them with Graces, and inſtating them with Powers to plant and preſerve and govern the Church of Chriſt over the world.

His way of ſanctifying. The outward.

S. What were thoſe Powers ?

C. 1. To Preach and Baptize thoſe that received their Doctrine, and ſo to plant a Chriſtian Church. 2. To confirm thoſe whom they had baptized, and to adminiſter the Sacrament of Chriſts Body and Blood, and ſo to preſerve or ſtabliſh thoſe whom they had planted. 3. To exerciſe the Power of the Keys in Cenſures, puniſhing the pertinacious, caſting them out of the Church, that they may be aſhamed, and ſo think fit to reform their wicked lives, and upon approbation of their Repentance and Reformation, abſolving, and receiving them into the Church again ; and all this to govern thoſe whom they had planted and confirmed in the Faith. And 4. to ordain others, and commit the ſame power to thoſe which the Holy Ghoſt had ſetled in themſelves, and ſo to provide a Miniſtery of his holy celeſtial Calling, (ſent by Chriſt, as he was by his Father, *John* 20. 21.) to continue by Succeſſion from one to the other, to the end of the world. All which donations and inſtatings were the acts of the Holy Ghoſts deſcent, (beſide the extraordinary gifts of Tongues and Miracles, &c. needfull for thoſe firſt times, to *preach to all Nations* intelligibly, and to gain Belief to their Preaching, but not ſo neceſſary after:) and in reſpect of theſe he is ſtyled the *Paraclete*, which is a word of a larger ſignificancy than any one Engliſh word can expreſs, and therefore is thought fit not to be tranſlated, but retained in other Languages

The powers inſtated on the Apoſtles.

Syriack and Latine, and will best be rendered by these three severals, (according to the notation of that word in Greek,) first, *Advocate*, secondly, *Comforter*, yea, and thirdly, *Exhorter* too.

ἔ παράκλητος.

His Office of Advocate to Christ.

S. *What do you mean by the* Holy Ghost *being an* Advocate?

C. Two things; he came to be an Advocate both of Christ, and of us: Of Christ, in pleading his cause against the incredulous world, which is set down *John* 16. 8. and expresst by a three-fold Conviction (it being the Advocates part to [a] convince and confute, shame and silence the adversary, *Tit.* 1. 9.) 1. of *Sin*, 2. of *Righteousness*, 3. of *Judgement*.

ἐλέγχει

The Three Convictions.

S. *What is the meaning of those three* Convictions?

לחטא [c] περὶ ἁμαρτίας.

לצדקה [d] περὶ δικαιοσύνης.

למשפט [e] περὶ κρίσεως.

Of these two last, *vid. Schindl. Pentagl. p.* 1521. &c.

C. Among the Jews there were three sorts of Causes or Actions: First, In [b] criminal matters, which here word for word is rendered [c of *sin.*] Secondly, for the defending and vindicating of the Just and Innocent, called in [d] Hebrew by a phrase which is again literally rendred [of [e] *Righteousness.*] Thirdly, for the condemning of the wicked which is as literally that which we there read [of [f] *judgement.*] Now these three Actions the Holy Ghost was to manage on Christs behalf, as an Advocate for a Client, against the incredulous gain-saying world. First, he should convince the world of that great crime committed in not believing, but rejecting of Christ, and that by legal evidence of that Law, *Deut.* 18. 22. (which was on purpose to discriminate the true Messias from all false pretenders, Vers. 18.) where it is resolved, That if the Prophecies of a Prophet come not to pass, then he is a false Prophet; but if they do, he is a true one. And therefore the very coming of the Spirit, after the Ascension of Christ, being the thing prophesied by Christ in this place, (and so his prophecy fulfilled) shall be a legal proof of the crime of theirs, in not receiving Christ thus testified and demonstrated to be a true Prophet; which sure was the reason why it was not (as Christ saith) so dangerous or irremissible to oppose Christ at his presence on the Earth, as it would be to blaspheme or oppose the Holy Ghost, *Matt.* 12. 31. Secondly,

condly, he ſhould convince the world that Chriſt was a moſt righteous perſon, and moſt unjuſtly crucified (and ſo vindicate and defend his innocent Client) by his aſſumption to Heaven, and participation of his Father's glory, (which aſſumption of his is expreſt by that phraſe [g *you ſee me no more*] both here and elſwhere, becauſe at his Aſcenſion it is ſaid, *A cloud received him out of their ſight*, Acts 1. 9.) which was a certain argument of his Righteouſneſs, or Innocence. Under which alſo may be contained that imputed righteouſneſs of his to us by way of ſatisfaction, together with thoſe imperfect beginnings of Sanctification wrought in our hearts by the Power of his Reſurrection, and a moſt proper effect of his Aſcenſion, Interceſſion, and exerciſe of his Kingly power in Heaven. Thirdly, he ſhould uſe a third argument to convince the world, to wit, that taken from the judging, condemning, ſentencing, and executing his adverſary, even the Prince of this world, the Devil, who being the firſt contriver of Chriſts death, is now repayed in his kind by way of retaliation, in a manner deſtroyed and ſlain, turned out of his Kingdom, (which is a kind of civil death to him, and ſo called by the h voice in *Plutarch*) by the ſilencing of his Oracles, turning out of Idolatry and Heatheniſh vices, which before without controll had reigned in the world. To which it was alſo conſequent, that all Satan's inſtruments ſhould pay very dear for their infidel rebellious actions, in like manner as Satan himſelf was uſed for his riotous behaviour againſt our Chriſt.

g γέγραπται ὑμῖν μὴ βλέπετε με.

h πᾶν μέγας τέθνηκε. *Plut. de.* ἐκλελοιπεν. χρησμός.

S. *You have ſhewed me how he was* Chriſts Advocate, *you ſaid alſo that he was* ours: *how is he ſo?*

C. In ſetling a Miniſtery to pray and intercede for their ſeveral Congregations, (and enabling them in the very Apoſtles time to form a Liturgy (of which ſeveral paſſages remain unto us at this day) to continue in the Church to that end) and thereby *helping our infirmities*, and *teaching us to pray as we ought.* To us.

S. *How is he a* Comforter?

C. In divulging that excellent comfortable news of the Goſpel, the Promiſes of pardon and Grace to them that want comfort. His Office of Comforter.

Exhorter. S. *How is he an* Exhorter?

C. In the doctrine of Repentance, and of flying from the wrath to come, and walking worthy of that great calling. And in the exercise of all these Titles and Offices (as by a first external means) the Holy Ghost is said to work all manner of Sanctity in our hearts. Besides this, there is an inward means, the secret preventions, excitations, over-shadowings, and assistances of that Spirit, all absolutely necessary to beget and continue Holiness in the heart; and all these attending those outward Administrations (just now mentioned) and constantly going along with them (as breath goes along with words) and hallowing them to the worthy receiver, the obedient Disciple.

Belief in the Holy Ghost. S. *What is it now to* believe in this Holy Ghost?

C. 1. To acknowledge the truth of all this, That it is (as from the Word of God it might more particularly appear) as here hath been explained. 2. To accommodate our practice accordingly, to conform it to this Faith. As first, to submit to those Spiritual Pastors, &c. whom the Holy Ghost hath set over us, and for them again to be careful of that flock of which the Holy Ghost hath made them Overseers. Secondly, not to intrude upon or usurp that holy calling without a lawful vocation, and such as may justifie it self to be from Heaven. Thirdly, to obey all those several powers, to come in to the Preaching of the Word, to fit my self for the Sacrament or Initiation, and bring others to it; so again, for confirmation, and the Sacrament of Christs Body, to examine and shrive our selves, and so eate of that Bread, &c. to fear the Censures, and (if we are under them) by confession, contrition, works of mercy, and all kind of reformation to labour for absolution. And in all these, fourthly, humbly to invoke God's special grace, that it may goe along with these outward Ordinances, and to watch and observe, and receive it in the use of them, and lay it up in an honest heart, and bring forth fruit with patience, and neither to resist, repel, nor grieve, nor *quench* that *holy Spirit of God, whereby we are sealed* (if we do not betray our selves) *unto the day of redemption.*

S. *What*

S. *What is the meaning of the* Holy Catholick Church? Sect. IV. *Of the Holy Catholick Church.*

C. The word *Catholick* ſignifies *Univerſal*, diſperſed or extended all the world over; in oppoſition to the former ſtate of the *Jewiſh* Church, which was an incloſure divided from all the world beſide, in time of the Law; whereas now the Goſpel is preached to all the world, and (by thoſe powers of the Holy Ghoſt forementioned) a Church with all thoſe miniſtrations in it is conſtituted over all the world. This Church is a ſociety of Believers, ruled and continued according to thoſe Ordinances, with the uſe of the Sacraments, Preaching of the Word, Cenſures, *&c.* under Biſhops or Paſtors, ſucceeding thoſe on whom the Holy Ghoſt came down and (by receiving Ordination of thoſe that had that power before them, *i. e.* of the Biſhops of the Church, the continued Succeſſors of the Apoſtles) lawfully called to thoſe offices. And in reſpect, firſt, of theſe holy powers and offices; and ſecondly, of the Holy Ghoſt, the Author and founder of them; thirdly, of the ſanctity of life that ought to be in theſe, and all Chriſtian Profeſſors; and fourthly, of the end, the begetting and encreaſe of holineſs, to which the very conſtituting of a Church was deſigned; in theſe four reſpects, I ſay, it is that this Catholick Church is called *holy*. Catholick. Holy.

S. *What is it* to believe the Holy Catholick Church? Believing the Holy Catholick Church.

C. To acknowledge that all the world over, by the Miniſtry of the Apoſtles ſuch a Church was gathered, and by the Holy Ghoſt endued with thoſe foreſaid powers, (and ſo ſhall in ſome meaſure continue unto the end of the world, the *gates of Hell*, *i. e.* the moſt fatal dangers, deſtruction and death it ſelf, being not *able to prevail againſt it*) within which whoſoever lives and dies (a faithful obedient ſon of it) ſhall be eternally rewarded by the great Husband of his Church, our Saviour in Heaven.

S. *What is the* practical *part of this* belief? The Practical part of it.

C. The living peaceably, charitably, faithfully and obediently within this fold of the univerſal Church, yielding all reverence to the decrees and doctrines of it,

and

and in every particular or national Church *obeying them that have the rule over us*, labouring to preserve both unity of faith and charity with all our fellow, brethren, both in that and all other particular Churches; and not breaking into factions, parties, divisions, subdivisions, but labouring our utmost to approve our selves, holy members of that Holy Catholick Church, by unity, charity, brotherly love, ensuing and contending for peace, and all other branches of Christian purity.

Of the Communion of Saints.

S. *Now follows the* Communion of Saints; *what do you mean by that?*

C. I conceive that the word rendred *Communion*, doth most properly and usually signifie *Communication*, (in that sense as to (*a*) communicate signifies to (*b*) give, to impart or distribute to others, to make others partakers of any spiritual or corporal gift,) beneficence and liberality: and that either to the bodily indigencies of the poor Saints, as many times in the (*c*) New Testament the word signifies; or else by any other way of charity and mercy, which you know is then greatest when it is exprest to mens souls, by advice, counsel, reprehension, spiritual conference betwixt man and man, and in any kind of effusion of grace from God to us. Thus in St. *Paul*'s solemn form of benediction, after the mention of the *grace of our Lord Jesus Christ*, (*i. e.* his bounty and goodness) *and the love of God*, (*i. e.* the same again in another word) is added, (*d*) *the Communication of the Holy Ghost*, (*i. e.* the liberal distribution of all those gifts which flow from him, the Conduit of all grace) *be with you all evermore.*

a κοινωνεῖν.
b τίς φθονήσει κοινωνοῦντι καὶ διδόντι; *Lucian.* ἐπιστ. Κρον. *p.* 774. Εὐποιεῖν καὶ κοινωνεῖν, Heb. 13. 16.
c So κοινωνίαν ποιήσασθαι, Rom. 15. 26. *To make a contribution or gathering for the poor;* τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *Charity and liberality of administring toward the Saints,* 2 Cor. 8. 4. ἁπλότης τῆς κοινωνίας *liberal distribution,* 2 Cor. 9. 13. κοινωνία εἰς εὐαγγέλιον, *liberality toward the Gospel,* i. e. *toward the Ministers and Propagation of it,* Phil. 1. 5. κοινωνία τῆς πίστεως, Philem. 6. *liberality to the poor Saints,* proceeding from his faith, exprest, *v.* 5. by *love* and *faith to the Lord Jesus, and toward all Saints; faith to the Lord Jesus,* and *love or charity toward all Saints, by which their Bowels were refreshed,* vers. 7. εὐμετάδοτοι, κοινωνικοί, 1 Tim. 6. 18. d κοινωνία πνεύματος ἁγίου.

S. *But how do you apply this notion of the word to the matter in hand, I mean to the interpreting of this Article of the Creed?*

Two parts of it.

C. Thus, that it shall contain in it two things especially,

ally, according to the two kinds of liberality mentioned, corporal and ſpiritual. For the firſt, we find in many paſſages of the *Acts*, that at the firſt Preaching of the Apoſtles, many came in and believed, and they that did ſo, *ſold their goods and poſſeſſions, and diſtributed them to all, as every one had need, Acts* 2. 45. and *had all things common*, verſe. 44. *and* (a) *exerciſed liberality* (or charity) *toward all the people*, ver. 47. And this is called by this very word which we render (*b*) *Communion*, but ſignifies *Communication*, ver. 42. And then the moſt literal importance of the phraſe, [(c) *Communication of Saints*, or *of the Saints*] will be this matter of fact, ſet down in that Apoſtolical ſtory, *viz.* the general practice of all believes in the firſt age of Chriſtianity, to live together in that moſt liberal, charitable manner, every man communicating what he had to the others wants, and to that purpoſe, *bringing the price of their eſtates, and laying it at the Apoſtles feet*, and making them the ſtewards of their liberality. This was ſo eminent an act of Chriſtian charity, ſo lively a character of Primitive Saints, ſo immediately and remarkably conſequent to the Preaching of the Goſpel to the Gentiles, that it may well deſerve to be put into our (*d*) Creed, next after the Article of the holy Ghoſt, and as a branch of that of the *Holy Catholick Church*, meaning that of the Apoſtles age; and acordingly the *Nicene* Creed joyneth them both in one, the *Holy Catholick and Apoſtolick Church*: and then you will preſently know what it is to believe this Article, *viz.* to aſſent to that relation of Scripture, and from thoſe examples to learn that moſt excellent Chriſtian grace of charity and liberality to all the fellow-members of our Chriſt, and at leaſt to retain ſome conſiderable degree of it in the actions of our future lives, remembring that it is the part of the faith of

Liberality.

a χάριν ἴσχειν.

b κοινωνία.

c κοινωνία τῶν ἁγίων.

d This interpretation I now ſee to have been accepted by the learned *Hugo Grotius* on 2 Cor. 8. 15. Where ſpeaking of the rich mens liberality. *Quâ ſuſtentabantur pauperiores*, he ſaith, *ſpectat & huc ea, quam in ſymbolo profitemur, ſanctorum communio*, *The communion of Saints in the Creed belongs to this matter.* I only wonder, why having faln upon this notion, he did not in thoſe Notes apply it to *Acts* 2. 42. (where the very word κοινωνία in this ſenſe is obſervable;) and am by that, and ſome other χαριτήρια in thoſe Annotations of his on the *Acts* and Epiſtles, inclined to conjecture, That that Volume had not received his laſt care and ſurvey before his death.

Chriſt

Christ to loosen the misers hand, to enlarge his heart, to melt him into that soft temper, and incline him to make others partakers of that plenty which he hath received from God, to practise that bounty toward all, which we see so hugely exemplified by Christ to mankind.

Spiritual expressions of love.

S. What else is contained in this Article?

C. I told you there was another kind of charity and communicativeness, the spiritual expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians. And this is of many sorts, but may briefly be contained in this, The performing all Christian offices of love one to another: first, praying with and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud or malicious, that he will not pray for all men, especially all Christians, when Christ did pray for his very crucifiers, is far enough from this charity;) secondly, praising God with and for one another, a duty continued mutually betwixt us and the very glorified Saints in Heaven, so far as is most commodious to the condition of each, the Saints in rest and joy daily praying for their younger brethren the Church, and the Saints in the camp on Earth praising God for those revelations of his grace and glory to their elder brethren in Heaven. And the very believing this as a duty that Christianity hath made us to be so much concerned in, will have a full influence on our practice, I need, not insist to shew you how.

Of Remission of sins.

S. What is the meaning of the Article [Remission of sins?] *The words I understand, and conceive them to signifie Gods pardon of all trespasses committed against him, the same which you interpreted to me in the* Lord's Prayer; *but what is to be my meaning when I say, I believe it? Is every man bound to believe that his sins are pardoned?*

What belief of it is required.

C. That the sins of any particular man are actually pardoned to him is not the meaning of this Article, there being no revelation of God's in Scripture, (which alone can be the Object of Faith) concerning the state of any particular person, any further than, from the general Promises of pardon to all true Penitents, he shall (upon examination

mination of himself, and finding that he is of that number) be able to pronounce unto himself; or then another, a Minister especially, whose of office it is, having a clear view of his Conscience, can pronounce unto him: neither of which being infallible in their pronouncings, it cannot yet be matter of Faith to him,. That which is the Article of Faith here, is, That by the death and sufferings of Christ there is pardon and remission to be had for sinners, (which all the legal performances could not help any man to, those being only a remembrance, or * commemoration of sins, *Heb.* 10. 3. no means of power or efficacy to work remission) that the having forfeited our perfect unsinning innocence in Paradise, shall not (on condition we return to God sincerely) be able to exclude us from Gods favour and grace here, nor from Heaven hereafter. This Article is so near of kin to the doctrine of the second Covenant, set down in the first part of our conference, that I shall need only to refer you to that place, and not to enlarge any farther on it.

* ἀναμνησις ἁμαρτιῶν.

S. *But what is the* practical belief *of this Article?*

The practical belief of it.

C. 1. To set my self sincerely to the performance of that condition, on which the remission of sins in the Gospel is promised and purchased for us. 2. To continue in full assurance of hope toward God, that if we perform our part, God in Christ will never fail in his. 3. To pray to God in Christ daily for this mercy. 4. To continue in the most melting state of Humility and Meekness, as remembring that all our good that we do, or can attain to in this life or another, (Sanctification, or Glorification) is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the purchase of Christ, who alone hath delivered us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of his grace here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, *i. e.* of God's being reconciled unto us in Christ, not imputing our trespasses.

Of the Resurrection of the Body.

S. *I shall now invite you on to the next Article*, The Resurrection of the Body: *What is the thing profest to be believed in that Article?*

C. The

C. The certainly future restauration or rising again of this very same flesh of ours out of the grave, which by the curse of God inflicted on sin doth go down thither. The punishment on all mankind upon *Adam's* fall, was [*Dust thou art, and to dust thou shalt return*] mortality, or a *decree for all men once to die.* This being an heavy punishment indeed, if it had not been allayed or removed by Christ, is now by him extremely softened, that though it do still constantly befall the Universality of men, (*death passing on all, in that all have sinned*) yet all the bitter noxious part of death shall be taken away, as far as concerns the faithful servants of Christ, the sting of death being by him plucked out, and so the Grave turned into a Dormitory or retiring-room a place where the bodies rest in a sound sleep, till they be awakened unto bliss.

S. But how will it be possible for dead bodies (mouldred to ashes, and then blown over the face of the earth, or devoured by wild beasts, and those again devoured by worms, or by other men) to rise again or return to their former estate?

The possibility of it.

C. That power that *raised Jesus from the dead, will also quicken our dead bodies,* the last trump will call all men out of the dust, and God, that made all out of nothing, can surely restore our bodies again to us, however transmuted: and that he will do so, you have both the plain affirmations of the Scripture, (*Christ is the first fruits of them that sleep,* and then all the heap must one day follow, the head being risen, the body cannot remain long behind; and at large you have it asserted, 1 *Cor.* 15.) and the judgment of reason it self though not telling us how, yet making it reasonable to believe that it will be so, because otherwise our bodies, which are both the instruments and copartners of all sin and all righteous actions and sufferings, will be left unpunished and unrewarded.

S. What is the practical belief *of this Article?*

The practical belief of it.

C. The keeping our bodies in a rising condition neither by uncleanness, nor drunkenness, nor worldly-mindedness, nor sloth, nailing our selves to the earth, or mire,

mire, or dung-hill; but in Purity, and ſobriety, and Heavenly mindedneſs, and Induſtry, fitting our bodies for that heavenly, divine condition, to which after the Grave we expect to be advanced. Secondly, the praying to God for this perfection of bliſs, not only to our ſelves, but alſo to thoſe who in ſoul are already entred into God's reſt, that their bodies being joyned to their ſouls, they may continually dwell together (like *Brethren*) *in unity*, that good and joyful life.

S. *But what kind of bodies ſhall thoſe be after they be raiſed?*

C. Spiritual bodies (1 *Cor.* 15. 44.) Firſt, in reſpect of the qualities, ſpiritualized into a high Agility, Rarity, Charity, and ſuch as will render them moſt commodious habitations for the ſoul, made partaker of that divine viſion. Secondly in reſpect of the principle of life and motion, which in natural bodies is ſome natural principle; but in theſe is the Spirit of God, which ſhall ſuſtain them without eating or drinking, &c. The quality of the bodies raiſed.

S. *What is the* practical belief *of this?*

C. 1. Endeavouring toward theſe Excellencies here, mortifying and ſubduing the carnal principle, and making it as tame and tractable as may be, and altogether complying with the Spirit. Secondly raiſing up our ſouls, *i. e.* labouring that they be, and continue in a regenerate ſtate, and not burying them in that worſt kind of grave, the carnal affections and luſts, which is the moſt dangerous death imaginable. The practical belief of that.

S. *You are now come to the laſt Article,* The life everlaſting; *What will you afford me to that ſubject?*

C. Only this, that the life which we lead here is a finite, ſhort, feeble life, for ſome ſeventy years, if neither enemy, nor diſeaſe, nor diſtemper caſt down this brittle building ſooner; but the life, that follows that Reſurrection of the Body is an infinite everlaſting, endleſs ſtate in endleſs joys to every true penitent believer, but in endleſs wo to every contumacious provoker. Of the Life everlaſting.

S. *What is the* practical belief *of this?*

C. To weigh and ponder theſe two ſo diſtant ſtates together, and never to think fit to forfeit that eternal bliſs, The practical belief of it.

bliss, and incur that eternal woe, for any transitory joy, or honor, or gain, or ease, or relief from the Cross, (the companion of the godly in this life) for those few minutes that are allowed us here. Secondly, to use and improve that moment here so as it may be a foundation of eternity.

The endless Punishment of sinners.

S. Before you leave the Article of Everlasting life, *(which I see belongs to an eternity of bliss on one side, and of woes on the other) I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this. How it can agree with God's justice and goodness, with any kind of equity in him, that the sins and pleasures of a* few years *of ours, that brings us in so poor a present income of delights and joys, should be paid for so dear with endless woes; there being no proportion indeed betwixt this so* finite *and that* infinite. *Some answers I have heard given to this doubt: as first That our sins are against an* infinite Deity *and secondly, That if we should live* infinitely, *we would sin* infinitely. *But methinks these are but niceties, which satisfie not at all? I believe I could by ordinary reason, and the grounds which you have given me, shew you how.*

The true ground of it.

C. You shall not need, for I shall render you another account of your scruple; and first, tell you that the right understanding of it will prove a piece of Divinity, which as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

S. What then is the ground of this judgment of God?

The choice given us by God to live or perish.

C. The choice and option that God hath given all men in his word, either to return and live, or to go on and perish everlastingly: The two kinds of Retributions, two Eternities, which are put into our hands by God, (by way of Covenant) to have our parts in one of them, which soever we shall chuse; the compact being so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do, for that despising, by the tenure of the same Covenant, fall into the other. *Indignation and anger and wrath to them that work evil,* that

so

go on unreformed in any such course; but *to them who by patient continuance in well-doing seek for glory, eternal life*, Rom. 2. 7. Had there been nothing but happiness created, and all men decreed to that blissful state, Heaven had been our fate, but not our Crown, our destiny, but not our reward; and a rational man would perhaps have been a disputing, why man should be so eternally happy, why such a short weak practice of Piety should be so hugely and so everlastingly rewarded: And so on the other side, if Hell had open'd her mouth wide, and enclosed all, had all men absolutely been decreed to those fatal chains, a rational man would have been ready to tell you, That this * were to make men innocent, but lay blame enough on God: and so there had been little of Reason on either side. But God that hath made us rational men, hath provided rational rewards for us, a rational Tribunal and Judicature, a rational bliss and wo; not only every man repaid according to his works, (adjudged to Hell by a righteous Judge, and to Heaven by a righteous Judge also) but even allow'd satisfaction to all his scruples; if he come not to bliss, he shall see it is his own wretchless contempt which hath kept him from it. *Behold*, (saith he by *Moses*) *I set before you life and death, blessing and cursing*; eternity of joys in the hand of an easie obedience, a † gracious blessed *yoke*, (which he that takes upon him chearfully shall find *rest to his soul*, live the most admirable joyous life of felicities here, and pass from a Paradise to a Throne) and eternity of miseries to him that will fall in love with them, and to no man else. *For God made not earth*, at least made it not for man, (Paradise was created for him) the *everlasting fire* was *prepared for the Devil and his Angels; but ungodly men with their words and works called it to them*, Wisd. 1. 16. committed a kind of riot upon Hell, invaded *Lucifer's* peculiar, and, if you mark, strive more vehemently for their portion in that Lake of Brimstone, endure more temporal hardship in their passage thither, than any Martyr in his fiery chariot of ascent toward Heaven. And then, I hope, you would, if you were an Atheist, con-

* ἡμᾶς μετὰ ἀγαθοῦς, αὐτοῦ δὲ θεοῦ ὄντος, τοιοῦτο κακῆς. Salust. περὶ θεῶν.

† Χρηστὸς ζυγός.

fess, That he that takes such pains for it, is worthy * *to take his portion* with it, to have that pay which he hath merited so dearly.

* [illegible] Wisd. 1. 16.

S. *I acknowledge my scruple satisfied, and my self obliged (if it be but for the honour and aw I owe to my own soul, if but to save my reputation in the World, that I be not such an abject stupid fool) to retract my choice, to call back the hostages I have given to Satan, these pledges of my soul, (whatever faculty hath at any time been sent out to him, in design or hope to bring me in some slight joy) and for the future to set out a more rational, more justifiable voyage.*

C. The Lord confirm and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. *But may there not be place for some farther doubt and question in this matter? especially this which I shall now propound to you: How can it be truly said, That the eternity of the Sinner's punishment is founded on the choice and option given him by God, when man in his nature, as now he is, hath not liberty of choice, at least, no indifferency to good and evil, but an invincible proneness and inclination to evil?*

Of Free-will.

C. You have proposed a Question of some intricacy and difficulty, yet shall I give you account of it, so far as may seem of use to you: and I shall do it by laying this foundation, That the nature of man, created after the Image of God, I mean his reasonable nature, hath such an agreement and liking to all that is substantially & really good, (such are all the Commands of the Natural and Christian Law) that it still canvaseth on that side, and solicites the will to embrace the good, and prefer it before the pleasurable evil; and generally thus it doth, but when some distemper or disease is upon it: Only the will, which being a free, is not always a regular and obedient faculty, that doth not always hearken to the advice and inclinations of the Reasonable nature, but (the truth is) doth very often very contrary to Reason, and so doth most frequently chuse ill; yet doth it not constantly so, but sometimes it hears Reason, and chuses good.

good. And indeed, this very diſobeying of Reaſon, the not hearing the dictates of the underſtanding, is an evidence concerning the will of Man, that it is no natural or neceſſary, but a ſpontaneous, arbitrary, free agent. And it were happy, if Experience did not give us this proof of it.

S. *But have you not let fall a paſſage, which being taken up, will keep this arguing of yours from concluding to your advantage? For when you ſaid, That* diſeaſed Nature *doth* chuſe *that which is ill, is not that alſo appliable to the will; which ſince the fall of Man is diſeaſed, and ſo may deſire ill, and neceſſarily deſire it, (and be no more blameable for doing ſo, than the ſick man for having a ſickly diſtemper'd palate and appetite) though Nature,* i.e. *healthy Nature, always deſires good?*

C. The advantage you have laid hold on againſt my arguing was purpoſely let fall that you might lay hold on it; and therefore I ſhall readily acknowledge the will of man ſince the fall to be, as you ſay, diſeas'd, and as an effect of that diſeaſe, ſo ſtrongly inclin'd to ill, that, unleſs it be by the Spirit of God drawn and converted to good, it is not imaginable that it will chuſe it. To this purpoſe therefore it is that Chriſt, who came to cure the diſeaſed, ſent alſo the Spirit to perfect their cures: and then there is as little doubt, but that the will being by the grace of God recover'd to ſome tolerable health, it may (being thus ſet at liberty) by the ſtrength of that grace, chuſe that good which the Spirit inclines it to, and to which eternal reward is promiſed by God on purpoſe to take part with the underſtanding, and with the vertuous object in the canvaſe againſt the ſenſitive, and to fit and qualifie the good to be choſen by the will, before the evil.

S. *It is reaſonable which you ſay; but doth not there ariſe from hence another difficulty? For if there be an eternal reward propoſed by God to the vertuous liver, will not this, to him that doth believe it, become ſo prevalent a weight, that it muſt neceſſarily ſink it down that way; and ſo, firſt, deprive the will of its liberty to the contrary evil, (and that is as contrary to the judgment to come)*

and ſecondly, make the virtuous liver uncapable of reward, who, it appears, doth all for the love of that reward, and not for the love of Virtue?

C. Your Objection conſiſts of two parts; one preſſes againſt the liberty of the will to do evil, the other againſt the rewardableneſs of the good which is choſen upon intuition of the reward. The firſt will be eaſily anſwer'd by experience: for how oft doth he that verily believeth the unchangeable truth of all the promiſes of the Goſpel, and ſo that eternal reward to virtuous living, permit himſelf nevertheleſs to be ſeduced by worldly or carnal temptations to vicious actions, and ſo demonſtrate, that the moſt precious reward of eternal bliſs doth not ſo violently weigh down the ſcale for virtue, but that vice may ſtill poſſibly carry againſt it? As for the other difficulty, tho' it be greater, and withal leſs neceſſary to the clearing of the point now in hand; yet becauſe it will not be unprofitable to be conſider'd apart, I will give you my thoughts of it, thus; To add ſome ſtrength and vigor to the love of Virtue, which is not always ſo ſtrong in Man as to incline him to undertake all the difficulties that that courſe of conſtant Virtue is liable to, God thought fit to propoſe an eternal reward to him that ſhould perſevere in well-doing, counting it neceſſary to do ſo, becauſe ſometimes life it ſelf muſt be loſt in the purſuit. And doing thus, it was a work of his wiſdom (for the preventing the force of your preſent objection, and to accommodate his œconomy to the nature of man, as a rational agent) to take care ſo to diſpoſe this matter, that as he offered a high reward to excite us to the love of Virtue, ſo the deſirableneſs of this reward might be ſo qualified as not to extinguiſh the love of Virtue, and ſo make it unrewardable. And the way to do this was, Firſt, to propoſe ſuch a reward as might be moſt deſirable to virtuous minds, *viz.* a ſtate either diſtinctly defined to be a ſtate of continual beholding God, of purity, and obeying him for ever, without any temptation to the contrary; ſo that the deſiring that reward pre-requires or includes the love of Virtue, (whereas if a carnal Paradiſe

The uſe of God's propoſing Reward to man.

radiſe had been it, Virtue might have been purſued for ends moſt contrary to Virtue, and ſo have been follow'd unwillingly, followed, but not loved:) or elſe a ſatisfaction to the mind of man, happineſs in general, without defining the manner how, or wherein it particularly conſiſts, ſave only, that it is the ſatisfaction of the moſt excellent part of us, the filling of all our rational thirſts, the gratifying of the man, and not of the beaſt in us: which kind of reward, as it will be fooliſhneſs to the carnal man, (never valued by thoſe that are immerſed in the world or fleſh, nor indeed by any that are not raiſed to ſome guſt of Virtue) ſo when it attracts ſuch as thoſe to begin the Chriſtian courſe, and ſet out in the ways of Virtue (as we know fear of torments, and even worldly inconveniences, ſometimes do) and perhaps renders them for that preſent (that ſtate of beginners) acceptable, or not unacceptable, to God, ſuppoſing that when they come to know Virtue, they will love and follow it for it ſelf; yet it never ſtands them in ſtead for God's final acceptance, unleſs they are by him diſcern'd to be ſo qualified and inclined, as that they will love and purſue Virtue it ſelf when they come to taſte of it, and proceed to practice it voluntarily and chearfully, (and not only mercenarily) when opportunities are offered for it. Secondly, (as another allay to the deſireableneſs of it) this reward was to be propoſed at a diſtance, and not here to be enjoy'd, but hereafter, and the matter of it not evidently to be known, (as that twice two make four) but only propos'd to and receiv'd by faith, that ſo the greatneſs and valuableneſs of it being certain to attract, (and nothing being to be taken off from that; becauſe, firſt, being infinite, infinite muſt be taken from it to make it finite; and ſecondly, being render'd finite, it would then be unſufficient to ſatisfie the mind of man, which deſires to be always happy, and had not that deſire put in it in vain, and would loſe the ſenſe of preſent happineſs if it ſhould apprehend it would ever ceaſe to be happy;) the want of perfect evidence and place of doubting might take off from that infinite greatneſs, and ſo from the force of the Argument,

to pursue it, and leave it so equally balanced with arguments on both sides, that none but a virtuous person that apprehends pleasure in present Virtue, and hath his love of Virtue for it self, to assist the arguments on that side, would ever part with all carnal pleasures and profits (and life it self) in pursuit of it: and accordingly this is observable in the world, that as we easily believe that which we wish, and more hardly that which we have less mind to; so the lover of Virtue doth easily come to believe that eternal promise of a spiritual holy life, whereas they that are lovers of pleasures, &c. do either not believe, or not consider it. Thirdly, This reward was to be proposed so immensly great, that no body that thought God wise, could think he would bestow it on any thing that were not extremely good; and so none but he that lov'd Virtue, and consequently thought that that was the greatest good, should be able to believe that God would thus reward them. And so by this way of infinitely-wise œconomy, these two great provisions were made; first, that human weakness and imbecility should receive some relief; and secondly, that virtuous performances should be capable of reward, and the contrary of punishment. If this suffice not to answer that difficulty, I have then this farther to add to it; 1. That God, that hath thought fit to chuse promises as an instrument to attract to virtuous living, will accept and reward him that by the use of that means is brought to that end; and therefore that there is no fear that the desiring or loving of the promises which God hath proposed to us to be desired, and is so useful to add alacrity to the pursuit of dry Virtue, which oft brings sufferings along with it, and again to extend the love of Virtue to every command of God's, which other lovers of Virtue might possibly confine to some few Virtues, Charity, Liberality, &c. which have most taste in them, will ever rob the love and practice of Virtue to which it is joyn'd, as a means to advance and cherish it, of that reward which would belong to it, if it were not by this means thus improved: and, 2. That however, he that loves Virtue for its own sake, and would do so though there

there were never an Heaven hereafter, hath nothing to be objected againſt him, and yet muſt be acknowledg'd to do what he doth for the ſake of the preſent pleaſure in Virtue, ſatisfaction of Conſcience, &c. the preferring of which before more vigorous ſenſitive pleaſures is the Virtue in him rewardable, and not the no-pleaſantneſs of it. And conſequently, there will be no more reaſon to prejudge the love of Virtue in him that loves it for Heavens ſake. The greatneſs of God's reward hereafter, as the graciouſneſs of Chriſt's yoke here, being both arguments of God's infinite mercy to us in rewarding that Virtue to which we have from him ſuch aſſiſtances and invitations, and which is in itſelf ſo eligible for it ſelf; but no way objections againſt his judging men according to works; wherein it is acknowledg'd there is infinite mercy to the virtuous, and perfect juſtice, and nothing of extreme ſeverity, to any. Or laſtly, if (to acknowledge the utmoſt imaginable) the loving Virtue for the reward be leſs excellent, and leſs rewardable, than loving it for it ſelf, yet being ſtill good and rewardable in a lower degree, it was ſtill fit for God to propoſe theſe promiſes to men, becauſe by that means many are and will be attracted and brought in love with Virtue, which would not otherwiſe have been attracted; and ſo that infinite number of Chriſtians ſo attracted will recompenſe that defect of perfection which ariſes from the hope of the reward. And this withal tends much to the glory of God, (which may juſtly be deſign'd the end of all) which is moſt illuſtrated by this means, That men acknowledge to owe to him the all that ever they receive.

S. *I have yet one queſtion more, occaſioned by what you have ſaid, and it is this; Why, if the Promiſes of that eternal reward be ſo made as to be unevident to men, and to leave them place of doubting, it ſhould be ſo great a crime in wicked men not to believe theſe Promiſes, or not to embrace Virtue, which their nature gives them ſo weak a deſire to, that they want the aſſiſtance of that Belief to incite them to the purſuit of it.* The inevidence of the Promiſes.

C. To this I anſwer, That though there is, I acknow-

ledge, in this matter ſome place of doubting, as in all things that are not demonſtrative there is; yet I muſt farther tell you what doubting I mean, only an unjuſt, irrational doubting, and ſuch as no prudent man would be mov'd with, or think ſufficient to keep him from purſuing any thing that he would otherwiſe purſue. For when probable arguments are highly probable, and have no other reaſon to incline any to doubt of them, but only that it is poſſible it may be otherwiſe; this is the next degree to neceſſary, and being the higheſt that the matter is capable of, (for there is no demonſtrating in morality) any prudent man will be content to build upon it; and he that, upon no ſtronger grounds to the contrary, will refuſe to believe, and by doing ſo, to purſue his own good, will be accounted extreamly imprudent. Where it will be neceſſary to diſtinguiſh of the word *doubting*: for if by that be meant (what truly and properly it ſignifies) that which is founded in an equilibration of Arguments on both ſides, then I never thought or ſaid that there was any place of doubting in this matter; for ſure the Arguments to prove that Chriſtian Religion is true, and conſequently, that that eternal reward that is promiſed to the lover of Virtue ſhall be perform'd, are far greater than any arguments that are or can be brought againſt it: but the doubting which I ſpeak of is another weaker and more imperfect ſort of doubting, which may remain in a man when the reaſons on one ſide are acknowledg'd infinitely ſtronger than on the other, and only do not demonſtrate or give evidence, or exclude all poſſibility (and ſo doubting) of the contrary. And from hence comes the ſin of unbelief: for when wicked men, having no prevailing Reaſon to disbelieve, do yet without any juſt cauſe (upon this one occaſion, that they have not evidence for what they are requir'd to believe, though yet they have no reaſon to doubt of it) not only not believe, and practice what Belief would incite them to, but do act directly the contrary, even that that no prudent man that had but equal Reaſons on both ſides would ever venture to do; by this it appears, that their love to vice is very vigorous

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in them, ſo vigorous, as to make the aſſent to the Arguments which are offer'd to invite us to a virtuous life not to anſwer or bear proportion with, but to be much weaker than the Arguments: and that muſt needs be a great fault in any man, and an argument that he neither cares for Virtue, nor for the reward by God promis'd to it; for if he did, the infiniteneſs of the Promiſe and the deſirableneſs of it would make abundant recompence for the ſome kind of uncertainty, *i. e.* inevidence of it; it being certain, that any prudent man would take any ordinary pains, incur any remote and lighter hazard, in purſuit of any thing that were infinitely deſirable, and withal but tolerably probable to be obtain'd. And for a knowing man to do that which is unworthy of ſuch, and which no knowing prudent man would do, as it is an error in it ſelf, ſo it is a certain evidence that ſome habitual vice or prevailing temptation hath been the blinding of him; and from thence doth his guilt ariſe, and his puniſhment juſtly follow.

S. *You have now gone over all the Articles; the Lord grant me to live accordingly.*

C. St. *Auguſtine* will give you a very conſiderable ſaying to this purpoſe: There be, ſaith he, two kinds of wicked men, wicked Believers, and wicked Unbelievers. *The wicked Infidel believes contrary to the faith of Chriſt, the wicked Believer lives contrary to it. And it ſhall be more tolerable for the men of Sodom in the day of judgment than for ſuch.*

* *Improbus infidelis credit contra fidem improbus fidelis vivit.*

Lib. VI.

Sect. I. *Of the word Sacrament.*

S. *Having thus far inlarged your trouble, I beseech you to explain the Doctrine of the* Sacraments *to me, because methought at the learning of the* Church-Catechism, *there was no part which I could so hardly conquer with my understanding as that.*

C. I conceive it very probable, because those being Institutions of Christ, there is little in them wherein your own reason could assist you any farther than that could collect or conclude from Scriptures, wherein those Institutions are set down, first, by way of story in the Gospels; or secondly, by way of doctrinal discourse by St. *Paul* and other Scripture-writers. But yet let me tell you, that there is not a more excellent breviate or summary of that which is there scatter'd to be met with than those short Answers to the Questions in that Catechism do afford you. If you please, I will view it over with you. The first Question, you see, is, [*How many Sacraments hath Christ ordained in his Church?*] A *Sacrament* in this place signifies a holy Rite, a sacred Ceremony used in the service of God; of which sort of Ceremonies in general there being many in the Church, some ordained by Christ, some by the Apostles, some by the following Church of several ages, and now accordingly used among Christians, in obedience to Christ and the Apostles in what they ordain'd, and in imitation of the laudable Canons or practices of the primitive or ancient Church) some few there are which Christ himself when he was here on earth, did ordain and institute; and of those particularly the question is, how many there are of this nature, of this immediate institution of Christ, because those certainly which are such will deserve more reverence from us, and more care and diligence in the use of them, than any others which any inferior authority,

rity, eſpecially that of the after-Church, hath inſtituted. And to this queſtion the anſwer is very exact, that there are [*only two, as generally neceſſary to Salvation.*] Some other ſacred Rites Chriſt did inſtitute for ſome ſorts or caſes of particular perſons, as *impoſition of hands, Heb.* 6. 1, *&c.* But of this kind, wherein all men to whom Chriſtianity is revealed (or that expect ſalvation from Chriſt) ſhould think themſelves concerned, to which all Chriſtians are ſtrictly obliged, ſo far as not to neglect them wilfully, or to omit them when they may be had; of this kind, I ſay, there be only two; Firſt, *Baptiſm, i. e.* a Ceremony of waſhing with Water, either by going into a Brook and being dowſed over head and ears in it, or by being ſprinkled with Water on the face or principal part, as hath been uſed in theſe colder Countries inſtead of the former: Secondly, the *Supper of the Lord, i. e.* the bleſſing of Bread and Wine, and dividing it among thoſe which are preſent, in imitation of that which Chriſt did after his laſt Supper, and by way of commemoration of that death of his, which immediately follow'd that Supper, and which (as a ſpecial part of his office in working our redemption) we ought frequently to recount and commemorate by way of thankſgiving to him, and preſent it before his Father, to whoſe favour we have no claim, but through thoſe ſufferings.

Two only ſimply neceſſary.

S. *Will you proceed to the ſecond Queſtion,* [*What meaneſt thou by this word* Sacrament? *] which is ſo plain and pertinent to that place wherein it is ſet, that I ſhall not need your help, ſave only to open and clear the Anſwer which is given to it.*

C. The anſwer is, That in this place the word *Sacrament* is ſet to ſignifie an outward viſible ſign, *i. e.* not only a holy rite or ceremony, as before I told you, but that a ſignificative, not empty, rite, a ceremony ſet to import and denote ſomething viſibly and diſcernibly, and that ſomething, *an inward ſpiritual grace given unto us, i. e.* ſome ſpecial favour and gift of God beſtowed upon us, (particularly by the death of Chriſt) and this ſign or ſignificative right ordained by Chriſt himſelf, of his

Of the Sacraments in general.

his immediate institution, and designed and consecrated by him to two great ends; First, *as a means whereby we receive the same, i. e.* as a means of conveyance, whereby he is pleas'd in a peculiar manner to make over that grace or favour to us, as also by the right and due use of which we are interpreted to perform our parts, or the condition required of us to make us capable of receiving it, and so are actually made partakers of so much of the grace as at that time is useful for us (such is pardon of sin, God's reconciliation, or favourable acceptance of us, and strength to do what God requires:) and secondly, *as a pledge to assure us thereof, i.e.* a Pawn, as it were, delivered us from God by the hand of the Minister, to give us ground of confidence and acquiescence that those graces or favours are now so made over to us by God, that we shall not fail of our part in them, instantly in that degree as they are proper to our present state, (*viz.* pardon of sins past, and acceptance of sincere performance, and also grace or strength so to perform) and hereafter in that other superiour degree, for which we must wait till another world, (such are final acquitance or pardon of sin, and a pure and happy condition in another world.) And all this in the same manner as when some promise is made for the future, and a Pawn deposited till the Promise be performed.

The Sacrament a means of receiving grace.

A Pledge to assure us of it.

S. *The next Question descends from the general consideration of the nature of a* Sacrament, *to a particular view of the parts of it; and first, how many such parts there be.*

C. The answer you have already learnt, and will be able to tell your self, that as in the notion of a sign or picture (as it is such, *i. e.* as it is a meer relative thing) there are two parts, first, the resemblance, and secondly, the thing resembled; the second, as it were the soul to the former, without which it is a fancy, a *chimera*, not an image or picture; so in these holy significative rites there is, first, the sign or outward visible part, and secondly, that which is signified by it, the grace or precious treasure that this image is set to represent, or which is to every intelligent man's under-

The parts of a Sacrament.

understanding convey'd under that vail or semblance.

S. *Having said so much in general of* Sacraments, *and of the parts of which all such are compounded, I see the next Question descends regularly to the viewing of the former affirmations, in each particular to which they belong: And beginning first with the first Sacrament,* viz. *Baptism, the Question is, What is the outward part in that, what the* visible sign *or form,* i. e. *I conceive, what is the thing in* Baptism *which is set to signifie some such* grace *of God's?*

Sect. II. *Of Baptism.*

C. *Water* is clearly affirmed to be that sign; that as among the Jews, when any Proselyte was received in among them, and enter'd or initiated into their Church, they were wont to use washings, to denote their forsaking or washing off from them all their former profane Heathen Practices, (nay, as the Jewish writers affirm, not only * Proselytes, but natural † Jews were initiated by three things, Circumcision, Baptism, and Sacrificing;) ‡ so by Christs appointment whosoever should be thus received into his Family, should be received with this ceremony of Water, therein to be dipt (*i. e.* according to the Primitive ancient custom, to be put under water) three times, or instead of that, to be sprinkled with it, with this form of words joyned to that action by the Minister, [*I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*] which words being by Christ prescribed to his Disciples, must indispensably be used by all in the administration of that Sacrament. And the meaning of them is double: first, on the Minister's part, that what he doth, he doth not of himself, but in the Name or Power of, or by Commission from, the blessed Trinity; secondly, and more especially, in respect of the Person baptized, 1. That he acknowledges these three, and by desiring Baptism makes profession of that acknowledgment, which is in effect the sum of the whole Creed, which that Catechism excellently abbreviates by saying, That the chief things learnt in those Articles are, first, to *believe in God the Father, who hath made me and all the world, i. e.* all the Creatures as well as Men. Secondly,

Baptism among the Jews.

* So the *Talmudists* say of *Jethro*, *Moses's* Father in Law, בתגייר במילה ובטבילה במיים *he was made a Proselyte by circumcision and immersion.*

† See *Talmud.* Tract. Repudii. *The Israelites did not enter into Covenant but by three things,* במילה ובטבילה ובהרצייות הקרבן *by Circumcision and Baptism, and by profitation of Sacrifice, and so the Proselites in like manner.*

‡ Among Christians

in God the Son, who hath redeemed me and all mankind, i. e. *taſted death for every man,* brought out of that ſad thraldom of Sin and Satan as many as were dead in *Adam, i. e.* every Man in the World, though neither Angels nor any other Creature beſide. Thirdly, *In God the Holy Ghoſt, who ſanctifieth me and all the elect people of God, i. e.* worketh grace effectually in the heart of all thoſe who are obedient to his call or working; for thoſe are the elect or choſen in that place of the Goſpel where it is ſaid, That *many are called, but few choſen*; many invited by God, but few which make uſe of that mercy of his, few that are obedient to that Call. 2. That as he acknowledges theſe three, ſo he delivers himſelf up to them as to three undivided Principles or authors of Faith or Chriſtian Religion, and acknowledges no other as ſuch, (as to be baptized in the name of *Paul*, ſignifies to ſay, *I am of Paul, i. e.* to pin my Faith on him, in oppoſition to *Cephas* and all others) to receive for infallible truth whatſoever is taught by any of theſe, and nothing elſe. 3. That he devotes and delivers himſelf up to be ruled, as an obedient Servant, by the directions of this great Maſter, a willing Diſciple of this bleſſed Trinity; and ſo the Greek Phraſe [*into the Name*] doth import. And theſe three acts of the perſon baptiz'd, being put together, make up his part, that by way of condition is required of him to make him capable of that grace which the Miniſter from God thus conveys upon and inſures unto him.

S. *The next Queſtion proceeds regularly to the thing ſignified in Baptiſm under the name of the* inward ſpiritual grace, *which I conceive to denote that favour and ſpecial donative made over from God in that Sacrament; and that ſtiled* ſpiritual, *as belonging to the Soul of Man, or his immortal* ſpirit; *and* inward, *as that which is ſignified by the* outward *ſign, in the notion wherein we ſay, there be two parts of a Picture, an inward and an outward: the Man himſelf is the inward part of his Picture, or that which is inviſible, the outward being the viſible form upon the Table. So that I ſuppoſe my ſelf to conceive the meaning of the Queſtion:*

But

But for the Anſwer I muſt crave your aſſiſtance.

C. The anſwer is, That the inward part of Baptiſm ſignified by, and conferred with that outward Ceremony, is *a death unto ſin and a new birth unto righteouſneſs.* For the full underſtanding of which, I muſt ſhew you theſe three things. Firſt, what is meant by that death and new birth; ſecondly, how theſe are ſignified by Water in Baptiſm; thirdly, how Baptiſm is a means of working this in us, and a pledge of aſſuring us of it. The explaining of theſe three will be neceſſary to a clear underſtanding of this matter. For the firſt, a *death unto ſin*, ſignifies a getting out of the power, and from under the guilt and puniſhment, of Sin. *The living unto ſin* is being *a ſlave of ſin, i. e.* ſubject to it both for task and blows, like the *Iſraelites* to the *Egyptian* task-makers, being in their power to ſet them a drudging in their ſervice, and in their power to beat and oppreſs them. He that *liveth unto ſin*, or in whom *ſin reigns*, is a direct gally-ſlave to drudge under it, and over and above the miſery of that, to be tormented by it alſo; and he that is in that caſe, as long as he continues ſo, can neither by any ſtrength of his own get out of that dominion of ſin, as it ſignifies *working the works of ſin*, (ſinning continually) or as it ſignifies puniſhment due to that ſlave, whoſe very ſervice (*i. e.* his ſins) binds him over to puniſhment. In plain terms, the natural man, or every man living, conſider'd without the grace of Chriſt in his natural eſtate, hath neither ſtrength to avoid ſin, nor means to eſcape puniſhment. Proportionably therefore to this, a *death unto ſin* is the getting out of theſe Gallies, a being reſcued by Chriſt from this neceſſity of continuing and going on in ſin, and conſequently, a being deliver'd from thoſe puniſhments which are the reward of an unreformed courſe of ſin: Both theſe together are ordinarily called mortification, and as they belong only to the ſins of commiſſion, they are a previous diſpoſition to that *new birth unto righteouſneſs*, (as in every mutation and new production there is a laying aſide the old form, preparatory to the receiving of a new;) but as they belong to ſins of omiſſion alſo (the

The inward part of Baptiſm.

A Death unto Sin.

morti-

mortifying of which is the doing what is commanded) ſo are they all one with that new birth.

New birth to Righteouſneſs.

S. *What then is that* new birth unto Righteouſneſs?

C. The contrary to the living to ſin, *i. e.* it is Chriſts giving me ſtrength to walk righteouſly, and means to obtain God's favour, the begetting me to that double righteouſneſs that the young tender Chriſtian *hungers and thirſts after*, the righteouſneſs of Sanctification, to ſatisfie his hunger, (that *bread of life* to ſtrengthen his Soul) and the righteouſneſs of Juſtification, to ſet him right in the favour of God, (that vital refreſhment that the conſcience ſcorcht with the guilt of ſin ſo thirſts after.) Some difficulty there is, and poſſibility of miſtake, in that which I have now deliver'd, therefore you muſt weigh it diligently, and obſerve that this death and new birth is neither the reſolving to forſake ſin and live godly; for this is ſuppoſed before Baptiſm, to make the Perſon capable of it, (as appears by the next queſtion and anſwer in the Catechiſm:) nor, on the other ſide, the actual forſaking of ſin, and living a new life, (*denying ungodlineſs and worldly luſts, and living ſoberly, and juſtly, and godly*, Tit. 2.) for that is the conſequent task of him that makes a right uſe of the grace of Baptiſm for his whole life after, and both theſe an act of the man, wrought the one by the preventing, the other by the aſſiſting grace of God. But this grace of Baptiſm is the ſtrength of Chriſt of ſupernatural ability to forſake ſin, and live godly, and proportionably a tender of Gods pardon and gracious acceptance, pardon of the forſaken ſins, and acceptance of the imperfect (ſo it be ſincere) godlineſs. And that this is the very intention of the Catechiſm in theſe words, and not any gloſs of mine, may appear by what here follows as the reaſon of it; *For being by nature born in ſin, and the children of wrath*, (*i. e.* born with ſtrong inclinations and propenſions, which would certainly ingage us in a courſe of ſin, and ſo conſequently make us worthy of wrath, as a child or ſon of perdition is one worthy to be deſtroy'd) *we are thereby made the children of grace*, *i. e.* have in Baptiſm that ſtrength given us by Chriſt, that will inable us to get out of that ſervile and dangerous ſtate.

S. *You*

S. *You have prevented and satisfied my scruples in this particular: I shall now call you to the second thing you promised me, and desire you to shew me how this death and birth, (or that strength to mortifie and to raise up to new life, together with God's tender of pardon and acceptance, which you have shewed me, are the importance of that death to Sin, and new birth to Righteousness) are signified by the* outward part in Baptism, *by the* dipping *or* sprinkling *in Water*, &c.

This death and birth signified by dipping.

C. The *Water* here is set to signifie the purifying Spirit of Christ, which hath that double power in it of cleansing from sin and from guilt; and the ancient manner of putting the person baptiz'd under water, and then taking him out again, was set to denote the two several acts of this grace, first, by way of dying, then of rising again: and the ancient custom of doing this thrice, signified (not only the Faith in the Trinity into which they were baptiz'd, but peculiarly) the death of Christ, and his rising the third day; which death and resurrection together are that *Fountain that is opened for sin and for uncleanness*, Zach. 13. 1. the original of strength to dye to sin, *i. e.* of new birth, and of the pardon and acceptation proportioned to them.

Baptism the means of working this in us.

S. *I shall now want but little of your help for the third* Quære, *How Baptism is a means of working this in us, and a pledge of assuring us of it. For if Christ have instituted that Sacrament as a means of conveying both these double graces on us, (as I have already learnt) then is the first part of my* Quære *answer'd; and if so, then sure will it be a pledge or pawn to insure us of it, to give us confidence, that if we be not wanting to our selves in our part of the Covenant, either by way of preparation before (necessary to give us a capacity of this mercy) or of making use of it afterward, it shall on Christ's part be infallibly bestow'd on us. Having saved you this trouble, I shall take confidence to hasten you to the next stage, which is, to proceed to the next Question, which comes in here very seasonably:* What is required of Persons to be baptiz'd, *to fit them for that Sacrament, and make them capable of these benefits of it?*

A Pledge to assure us of it.

The qualifications requir'd to Baptism.

Repentance.

C. The answer refers all to two heads, Repentance and Faith, and defines them excellently, [*Repentance whereby they forsake sin*] to shew that it is not sufficient to denominate a Penitent, that he grieve, or confess, or slightly resolve against sin much less that he only grieve with the apprehension of punishment, or wish that he were penitent, unless he do really, and sincerely, and actually *forsake sin.*

S. *But how can such forsaking be required before* Baptism, *when the strength of forsaking is before affirmed to be given me in* Baptism?

A double forsaking, in the Heart, and in the Actions.

C. This difficulty will be salved, if you observe that there is a double forsaking, one of the Heart, in a general cordial renouncing; the other of the Actions, in a particular holding out in time of temptation. The one is cal'd God's giving us to will, the other to do: the first, I told you, was an act of Gods preventing and exciting grace; the second, of his sanctifying: and both these, when they are wrought in us by the grace of Christ, are actual forsaking of sin (and so more than the slight resolution, which I told you was not repentance) and yet one of them is much less so than the other, and so may be looked on, and required as preparatory to it. The forsaking of the Heart is here meant in this question by repentance, and the forsaking in the Actions is that to which the strength is made over in Baptism.

Faith.

S. *You will now proceed to the second requisite,* Faith, *which I see there described to be that* whereby they stedfastly believe the promises of God made to them in that Sacrament: *Have you any thing to add to that explication there given of that grace?*

C. Only this, that there is first mention'd the Promises of God; secondly, the peculiarity of them; thirdly, the act of faith, what it is, namely, believing; fourthly, the qualification of that act, stedfast believing. For the first, I have heretofore shewn you, that when Promises are the object of Faith, those Promises are (as constantly the Scripture sets them down) general, but conditional Promises; general, wherein all are concerned without exception; but withal conditional, requiring

ring or presuming some performances on our parts, without the due observance of which we have no title to the Promises. As for example, in this of *Baptism*, (which brings me to the second thing here proposed) the Promises that are made to us in this Sacrament, (promises of strength and of pardon) require first a predisposition in the subject, a resolution of amendment, before God thus obliges himself to give this grace of sanctification or justification; and secondly, the due and diligent use of this grace when it is given: without the first this grace of *Baptism* is not given; without the second it is forfeited again. As for the act of faith here called believing, it is that which is most proper for it, when the object is Promises, as it is here, (tho' when the object is commands of Christ, the act must be obeying;) and by believing, we mean the relying on and depending confidently on Christ for the performance of his part, *i. e.* of the Promise, in case and on condition of our not failing in ours: and the word stedfast added to it, argues the radication of this act of faith in an habitual acknowledgment, That Christ will never falsify his word, or fail in giving what he promiseth. This was required in the miraculous cures, to make the Patient capable of the benefit of Christ's Power, to believe that he was thus able; and here it is required to make capable of those more soveraign benefits, the Spirit and Grace of Christ, and is indeed a qualification of our Prayers, to which, when they are rightly qualified, the Spirit and the Pardon, which are the things promised in this Sacrament, shall be assuredly granted.

S. *All this which hath been said concerning the Qualifications required in the Person to be baptized, (these being Graces which cannot be expected of Children which have no understanding) hath raised in me that scruple which in the next Question is clearly proposed,* Why then are Infants baptized, when by reason of their tender age they cannot perform them? *i. e.* cannot repent and believe. *To which I perceive the answer accommodated is not that which I have heard some men aver, (that the habits of these Graces may be in Infants, or that the*

faith of their Parents is accounted to them) but by making a plain acknowledgment that they do not at that time themselves perform them, it answers, that they do perform them by their Sureties, &c. *What is the meaning of that?*

The Infant's Vow by the Sureties.

C. You will remember that I told you, that the Repentance here was an act of the heart, *i.e.* a firm resolution of amendment; and what is that, but a kind of vow that they will do it, (and so believe also) when being fitted by age and abilities of understanding and instruction, they shall be thus enabled and strengthened by Christ? Now this Vow or Oath the Child is supposed to make at the Font, tho' not with his own mouth, yet by Proxies, by Sureties, who do not so much promise that he shall do so, as answer and speak in his stead, by way of substitution representing the Infant's voice, and taking upon them an Obligation for the Infant, (an Act of great charity in them, to get an early interest for the Child in those so precious mercies, which cannot be had without signing the Indenture back again, undertaking the condition of the Covenant) which consequently the Infant is engaged in and when he comes to understand, must resolve himself by Vow and solemn Oath to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every Child that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sense which your Sureties undertook for you at the Font, (which if you do, then do you take that obligation in your own name, and are perjur'd for ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vanity of this wicked World*, &c.) or whether you will disclaim it, (as they that have been married, being Children, have a choice after, whether it shall stand a ratified marriage or no) which if you do, and will not be bound to the duty, you must know you renounce withal all right or claim in the Promises of Christ, disclaim that strength that Christ was ready to have given you, and so continue an impotent wretch, not able to resist the weakest temptation,

ptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable Soul within you, to fall from one wickedness to another, and not come to any degree of righteousness, of Christian virtue, or moral civility, and withal ready to drop into Hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousness. If the conjunction of these two can be allow'd to make up a formidable state, if you can either value virtue and strength, or pardon and acceptance from Heaven, you will surely be so well advised as to acknowledge those sureties your friends, which ingaged you in such a gainful Indenture, and being now come to a sense of it, count your self under vow, and labour not to be *sacrilegious* as soon as you are come into the Church, to perjure your self, and rob God of a vessel bought by his blood for his Temple, to *serve him* there *in holiness and righteousness before him all the days of your life.*

S. *You have explained that Question and Answer, as they lie in the Church-Catechism, sufficiently, and so in effect have satisfied all my desires in that matter of the Sacrament of Baptism: yet as every degree of proficiency in knowledge gives the Christian learner some farther sight of his ignorances, and whets him on to grow yet further in knowledge; so it is with me at this time. Your last enlargement of the Answer in the Catechism, by teaching me many things, hath put me in mind of my ignorance of two things, wherein I must desire your help. I shall first propose the first to you.*

C. What is that?

S. *It is this: By what you have last said, it seems to me, that the qualifications required of the person to be baptized are all one with the Vow in Baptism: Which how it can be, I do not yet distinctly conceive, but have this Objection against it, that the matter of the Vow seems to be somewhat which must be (and is undertaken in some measure by the Sureties that it shall be) after performed; but the things required in the person to be baptized, seem to be such things as must be first in him, before he is fit to be baptized.*

The difference between the qualifications for Baptism, and the Vow in it.

C. Your Scruple is not very weighty, yet I will answer it briefly, by putting you in mind, that Baptism may be administred either to one of full age, or to an Infant. When the Person is of full age,(as in case he be of some years before he come to hear of Christ,and then hear and believe on him, and desire Baptism) then are these qualifications pre-requir'd in him before he may fitly be admitted to Baptism,and yet when they are so, their being in him is fitly expreſt by him in the words of the vow: Repentance itself (which is one part of the qualification) being nothing else but a change of mind, *i. e.* a resolution or vow of forsaking all the sins of the former life, and keeping God's holy will for the future, and so Faith, not only a believing or acknowledging for the present, but also a vow of believing for the future, and confessing constantly all the Articles of the Creed for ever after,especially when storms or tempests shall come to shake that faith,or tempt to renounce that profession or any part of it. But when an Infant is baptized, who can neither believe nor repent himself, but all that he doth doth it by proxy; then it is most clear, that that which is pre-requir'd in one of age, and must be actually in him before he be admitted to Baptism, is not thus pre-requir'd in the Infant, but only requir'd in the future: for the Surety doth not undertake that the Child is thus qualified already, but he being the substitute of the Child, the Child by him promises that he will thus perform hereafter. And this Promise that he will, is distinctly the vow of Baptism.

S. *I acknowledge your Answer, and indeed had little other design in putting you to the trouble of it, but only that I might the less impertinently beg of you a little to insist on the words of the vow of Baptism (as they are used at the Font, and set down in the beginning of the Church-Catechism) which may have some difficulty in them, which is likely to remain unexplained (and so to miss that felicity which all other parts of the Catechism have been afforded by you) unless you comply with me in this voluntary digression, which I acknowledge to be afforded by me.*

C. I

Sect. III. *Of the Vow of Baptism.*

C. I must confess the vow of Baptism to be a thing of so great importance, and so immediately referring and closely tending to Practice, that it were a wonder for a *Practical Catechism* to be thought compleat without it: And therefore altho', as I told you, it differ little from the two qualifications, *Repentance* and *Faith*, pre-required in the Person to be baptized, (which is the reason that I forgot, having spoken of them, to put you in mind of this) yet I will most willingly comply with you, and explain whatever seems difficult in that Vow.

S. I already see that the Creed and the Commandments being severally explained to me (which are the two latter branches of that Vow) I can detain you no farther than while you explain the first part of it. In these words, [They, *i. e. my Sureties*, promised and vowed in my name, that I should forsake the Devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh] *What then is meant, first, by* [The Devil and all his works?

The Devil and all his works.

C. Certainly the principal thing here renounced is the false Gods, *i.e.* Devils, which the heathen world did worship so universally before Christs time, and against which the Catechists (which prepared all for Baptism) did first labor to fortifie their disciples, and are for that cause called in the ancient Church (and known by the title of) *Exorcists*, as those that cast out these Devils. So of the seven Precepts of *Noah*, all which every Proselyte which was received or admitted to live among the Jews (and those I told you were admitted by *Baptism* or *Washing*) was bound to embrace, that is known to be the first, which is entitled * *Concerning strange worship*, i. e. their false idol-worships, their serving those which were devils and not gods, and which endeavour'd nothing more then the taking them off from the true God. But then secondly, as he that acknowledges the true God with his tongue, doth oft deny him in his life; so they that renounce these false gods or devils, that pray not to them, nor believe them to be gods, may yet acknowledge them in their actions *i.e.* may be supposed (as men are oft found) to live like those idolatrous Heathens in

• עבודה זרה

the midſt of Chriſtianity. And therefore after this firſt ſenſe of renouncing the Devil, as that ſignifies forſaking all Idolatrous worſhip, you muſt farther add the renouncing all commerce or conſulting with him; the former being that which Witches and Sorcerers uſe, the latter that which they are guilty of which repair to ſuch Witches, or receive reſponſes from them, or directions for health or thriving, or acquiring any advantages in the world, or if it be but by way of curioſity to know (by any ſuch black Art) any future events, or the like, and all other things wherein the Devil's help is called in, through not depending totally upon God: Which, as you meet with them, you will underſtand, by the proportion or analogy which they hold with theſe which I have now named to you.

S. *The Lord preſerve me from ſuch high provocations of his jealouſie, in taking any ſuch deteſtable rivals of God into my Heart. But what is meant by all the works of the Devil, which are there annexed?*

C. Anſwerably to the firſt prime notion of *forſaking the Devil*, (i.e. the Heathen falſe worſhips) the works of the Devil will primarily ſignifie thoſe abominable ſins, firſt of Idol-worſhip, then of filthy luſts, which were commonly uſed in their Heathen worſhips, and became Rites and Ceremonies of them, their filthy revelling and abominable uncleannеſſes required and accepted by the Devil or falſe gods there, as Prayer, and Faſting, and Alms, and the uſe of the Sacraments are by the true God among us Chriſtians. Theſe are truly the works of the Devil the * ſecrecies and myſteries of the Heathen Religion; and the renouncing of them at the time of receiving of the true God, was that which was eſpecially ſignified by the circumciſing of *Abraham*, and all the Jews after him, and is moſt ſtrictly required of us in our Baptiſm, and accordingly recommended to the younger Chriſtians, *Tit.* 2. 5, & 6. under the ſtyle of *ſobriety and chaſtity*, and by the Primitive Biſhop *Polycarp* to the *Philippians*, in theſe words, *That they may be unblameable in all things*, but before all, *That* † *they take care of chaſtity in purity.* Under that head muſt be underſtood

ſtood all ſorts of thoſe foul ſins which are not to be named (however uſed by any, without making them rites of the Idol-worſhip) whoſe contrariety to the Chriſtian profeſſion and doctrine, that *truth in Jeſus*, *Epheſ.* 4.21. (which ſo ſtrictly requires the contrary purity, and forbids the very looking on any, to luſt, much more the uncleanneſſes there mentioned, *Epheſ.* 4. 19.) and the great danger thereof to our Souls, may be judged of by this, That moſt of the heavy judgments in Scripture that have faln upon Nations, particularly the utter exciſion of the ſeven Nations, the fire and brimſtone upon *Sodom* and *Gomorrah*, are expreſt to have faln upon them for that one high abomination: and the greateſt reproach that ever was to Chriſtianity, was that of the filthy Gnoſticks, thoſe Hereticks in the Primitive Church, who retained and improved this piece of Heatheniſm, continued thoſe works of the Devil among them; and moſt of the ſeven Churches of *Aſia* in the *Revelation* were deſtroy'd for entertaining, or not vomiting out of theſe. And tho' theſe ſolemn ways of committing theſe ſins, making them rites of Religion, be not now to be heard of among Chriſtians, yet if the ſins themſelves, or any degree of them, be ſtill (tho' never ſo ſecretly) retain'd among Men or Women, or if they be not utterly deteſted and abominated, this is a contradiction to this firſt branch of our Vow of Baptiſm, and that which beſides the Hell-fire in another world, may be expected to bring down terrible vengeance here, and may juſtly be fear'd to be the ſecret provoker (oft-times) of God's heavy wrath upon a City or Land, when it comes down without any viſible, diſcernible ſpecial provocation.

S. *I hope I ſhall be careful to remember my Vow in this particular, now eſpecially that you have ſhewed me that it belongs ſo primarily unto it. But is there nothing elſe contained under this ſtyle,* [*The Works of the Devil?*]

C. Yes, in a ſecondary ſenſe all the ſins that have a ſpecial character or ſtamp of Satan on them, all the *Luciferian* prides and ambitions by prying into God's ſecret will, deſiring to be like him in omniſcience, by judging Pride.

mens

mens hearts, undertaking to be equal to him in that title of his of *Searcher of hearts*, and many the like: next, our diabolical accusing, and lying, and slandering our Brethren: next, our corrupting and tempting them, and delighting to allure or fright them into any unlawful act, and so usurping that title of Tempter that belongs to him: next, our maligning or envying, much more our killing or destroying our Brethren. All which sins (and others, which it were too long to name) carry much of Satan's image, and several of his * names about them, and deserve to be called his works.

False accusing.

*Διάβολος ὁ πειράζων, *Satanas* or ἐχθρὸς or ἀντίδικος, *Abaddon* or Ἀπολλύων.

S. *I had thought that those things which the Devil tempts any one to do, had been the prime, if not only, works of his.*

C. Whensoever it is sure that the Devil tempts any man to any sin, if he yield to do it, it is sure that is very properly a work of the Devil. But it is so hard to discern that, or when the Devil doth thus immediately tempt any, and it is so ordinary to accuse the Devil of that which comes from our own evil inclinations and customs, (the habitual corruptions of our own hearts, which are our great and daily tempters) and it is so certain that our own hearts must have the main of the guilt, even when Satan doth tempt any, because if we resist, he shall fly from us, (and indeed our not consenting is the evacuating of his temptations, and consequently the sin is a work of our own will which so consents, and not of the temptation, which had no power to work that consent, nay, if it had been resisted, had been matter of victory and virtue to us) therefore, I say, for these and other considerations, I did not think fit to name these in the front of the *Works of the Devil*, being not sure that they at all belong to that rank of sins, as here they are set down by way of difference from the *pomps of the world* and *desires of the flesh*. Yet shall I not on this occasion neglect to mind you how nearly you are concern'd to watch the Devil, that evil spirit, that he do not secretly inspire or infuse any evil thoughts into you; and the rather, because when he doth so, he takes all care that those suggestions may seem not to come from him,

Temptations of the Devil.

(knowing

(knowing that any Chriſtian muſt needs be averſe from hearkning to them then) but he labours to appear an Angel of light, a good ſpirit, the very Spirit of God, and often brings it ſo about, that in his inward whiſperings having ſome ſpecious diſguiſe of Religion or zeal for God put upon them, are taken for the voice of Gods ſpirit within men: and among thoſe that pretend to *Enthuſiaſms*, and that they are taught by the Spirit thoſe things which the Word of God (the ſure inſpired voice of God's Spirit) doth not teach them, (nay, which in the conceit and opinion of ſome of them are to be believ'd, tho' they ſeem contrary to that) it will be no wonder if Satan do ſo prevail as to obtrude his tentations under the diſguiſe of dictates of God's Spirit: and that may be a reaſon that St. *Paul* conjures the *Galatians*, that they anathematize that (though ſeeming) Angel from Heaven, that *teaches any other Doctrine* for the Doctrine of God, *ſave that which was then already received by them*; intimating that ſeeming good Angelical, to be indeed a Diabolical accurſed Spirit, that ſo teacheth: and St. *John*, 1 *Joh.*4.1. adviſes us very friendly *to try the ſpirits, whether they be of God or no*, ſignifying (as many falſe teachers acted by evil ſpirits, ſo ſure) many evil ſpirits alſo, to put on the outward appearance of God-like ſpirits, ſo that they are, or if we beware not, may be by us miſtaken for the Spirit of God. And there is no way to ſecure us from ſuch deluſions, but to ſet up the Word of God as the only plain director of all Chriſtian actions, to account nothing Chriſtian, or dictate of Spirit, but what is taught me immediately from thence, judging my own ſpirit, or whatever ſuggeſtion within me, by that, and not judging or forcing that to comply with, or bring him in teſtimony to my ſpirit. Which I mention becauſe of the danger thoſe men are in who are full of any prepoſſeſſion, to believe that the Scripture favours or gives teſtimony to it. As he whoſe fancy hath been playing with any ſound, thinks every thing that he hears to be tunable to that he fancies.

S. *After the mention of* [*the Devil and his works*] *the next thing renounced in that Vow is expreſt by theſe words*

words, [*The Pomps and Vanities of the wicked World.*] *What is the meaning of that expression?*

C. The *World* signifies, either, first, the *company*; or secondly, the *customs*; or thirdly, the *wealth*; or fourthly, *power*; or fifthly, the *glory* which is in the *world*: and [*the wicked World*] is as much of these as hath any sinfulness or contrariety to the Law of God in them, and so restrains the word [*world*] to the two former of these, the three latter being in themselves lawful Blessings of God, which tho' they may be either sought or used unlawfully, yet are not here to be stiled wicked, or such as a Christian in his Baptism is to renounce; but if he be lawfully possest of them, he may very Christianly continue the use and enjoyment of them. As for the two former, they are such as may be called wicked. For first, the Company, or popular examples and suggestions of the many, *i. e.* of the Heathen world, (in opposition to which this form of Vow was first framed) or of the greater part of the whole world, as it hath been ever before and since, (as it contains the Heathen and Christian, and all others together) these, I say, are generally so contrary to the Precepts which Christ prescribes to all his Disciples, (that broad way, so contrary to his streight gate) that they are very fit to be disclaimed and renounced at a venture, the *Christian* so far taking himself off from the world, from the practices of the Multitude there, as to forsake the multitude, and betake himself to the Mount, the privacy, the solitude with Christ, chusing rather to go alone in the Paths of Piety and Christian Virtue to Heaven, than to have the company and jollity of the world to be his tentation to the sins and Hell, which are the way and end of their journey. Mean while this is not again the renouncing of the company of worldly men absolutely, but the resolving not to accompany them in their sins, and to that end fortifying our selves by Vow against yielding to their tentations, and particularly against that very powerful allurement to do evil, the multitude, and perhaps greatness, and flourishing condition of those which practise sins before us, and which add their Persuasions to their Examples, and perhaps

The wicked World.

The Company of the World.

perhaps proceed to reproach thoſe that will not go along with them. And the foreſeeing and arming our ſelves againſt that force of thoſe Examples, that rhetorick of thoſe Perſwaſions, that ſharpneſs of thoſe Reproaches, and venturing chearfully to forfeit our Reputation and Fame with evil Men, (by whom to be well ſpoken of is the greater curſe) rather than to loſe the praiſe of God, is this firſt part of the Chriſtian valor, or branch of this ſecond part of our Vow, in forſaking the wicked world. The ſecond thing which is in this Vow to be forſaken is, as I told you, the wicked Cuſtoms of the world, and thoſe primarily, or eſpecially, the Heathen again, (to which the form of this Vow might more particularly relate) it being common among them for the Laws of Nature to be by the vile cuſtoms of their dark Hearts ſo razed out of their Souls, that many practices which right reaſon and human nature among Heathens themſelves (no farther illuminated than by that natural judicatory, the light of their own underſtandings, the unwritten law of God within them) would teach them to abandon, as ſins and wounds of Conſcience, have been by whole Nations at once embraced, and continued in without any check, as innocent ſinleſs qualities; Nature and Reaſon itſelf being ſo early gagg'd and ſilenc'd by popular cuſtom and vicious education, that many have not known it to be a ſin to ſteal or rob, if they were ſo dextrous as not to be taken; others to kill and eat their aged Parents, (conceiving that by this means they gave them the moſt honorable burial; others to throw themſelves murtherouſly into the flames, to accompany their dead Princes out of the world. Many the like irrational ſins, through ſome local cuſtom, have gotten the reputation not only of ſinleſs and lawful, but of laudable alſo. And theſe, and all that can ever offer to obtrude themſelves upon us by the like means, we here renounce under this ſecond notion of the *wicked World*. Of which ſort it will not be hard to find ſome in every Chriſtian Nation ſtill, as among us that of *Duelling* (formerly enlarged upon) which I ſhall not now mention any farther than as an inſtance of the power of popular Cuſtom (founded

The Cuſtoms of the World.

Duelling.

(founded in a mistake of the notion of honour or reputation) even among Christians themselves, so far as to make that pass for a laudable accomplishment in a Christian, a piece of courage, *i. e.* virtue and gallantry, which is indeed a most unchristian sin, a guiltiness both of my own and my Brother's blood, and so not a single provocation. The like may be said of another custom (which this Nation seems to have admitted) in favour to sins of uncleanness, whereby it is become a more creditable thing among us to have been guilty of defiling and invading another man's bed (that sin of Adultery, punish'd by death among the Jews, by God's appointment) than to be the innocent person which hath thus been robbed by the Adulterer, the sin it self being not thought worthy of near so much shame, (nay, among ill men seldom at all mention'd without Applause, and expressions of kindness) as the having been thus wrong'd. Which again is an evidence, how easie it would be for the most hellish provoking sin to be naturaliz'd and embraced by a Nation, if it can by the boldness and impudence of wicked men, and by the encouragement, or but impunity allow'd it by those which are in authority, steal into a good reputation, and so by being customary first, attain to be credible also. The resisting of such Customs, be they never so epidemical, the beating them down by the authority of Christ's Precepts, and bringing obedience to those into a reputation among men, at least contending and endeavouring our utmost to take away all reproach from strict, precise, conscientious Christian walking, or, (if by our endeavour that will not be compast) yet however taking care never to be carried away with that stream of sinful custom, but to approve my self and my Family, and (as far as the power of my example and my counsel can extend) to bring in and engage my acquaintance and neighbors, like *Joshua* and his house, to be the firm, constant Servants of God, in despite of and defiance to these most popular Tentations, are the least that can be deemed our Obligation laid on us by this part of our Vow of Baptism.

Creditableness of some Sins.

S. *I beseech God to sanctifie this part of my Vow to me,*

me, that it may be ſuch an hedge and mound about me, to defend me from the invaſions and riots of the wicked company and cuſtoms of the world. But what is the importance of the Phraſe [Pomps and Vanities] *which are here diſclaimed? Are they the coſtly attire and attendants that the great men of the world ſo conſtantly uſe, which ſeem to be meant by* [Pomps?] *or are they the ſuperfluities of all kinds, which may deſerve to be ſtiled* [Vanities?] *If ſo, then methinks I ſhall be obliged to underſtand that ſaying of Chriſt, not only of the rich man, that cannot part with his riches, but alſo of all noble and great men, that live according to their quality in the world, that this* Vow of Baptiſm *is ſo contrary to their whole ſtate and courſe, that it is impoſſible for them to enter into the Kingdom of God, as that ſignifies to become Chriſtians.* Pomps and Vanities.

C. I ſhall firſt, as near as I can, tell you the natural importance of theſe words in this place, and then ſatisfie your ſcruple or difficulty. And firſt, for the importance of the words here, you have oft been told, that the prime aſpect of the ſeveral parts of the Vow of Baptiſm is in reference to the practices of the Heathen which were anciently therein renounced, as they were by Circumciſion among the Jews. And in this reſpect, the words [*Pomps* and *Vanities*] being not much diſtinct but exegetical one of the other, and ſignifying the vain pomps or pompous vanities of the Heathen or wicked World, ſeem moſt particularly to point at thoſe things which were uſed among them in their triumphs and games, and times of gallantry and jollity; for thoſe are peculiarly called * Pomps, and being very vain and unprofitable (bringing no good to any, but the pleaſure of the eye to the beholders) were moreover very bloody and wicked. Such were thoſe of the *Gladiators*, which did openly upon the ſtage combat and wound, and kill and butcher one another: which was ſo profane an irreligious thing, that in the firſt times no Chriſtian was permitted to be a ſpectator of them. So again in their cuffings and wreſtlings in the *Olympick* games, in which they us'd inſtruments of lead in their hands to wound, and perhaps ſlaughter, Heathen ſpectacles.

* πομπαὶ.

slaughter, one another: & these were moreover (generally) accounted * sacred among them, as consecrated to their gods, ordered and managed by their chief Priests, (to the appeasing their † good Deities, as sacrifices and victims to their bad) as we may perceive, 2 *Mac.* 4. 7. where *Jason* buying the Pontificate, hath with it the power of instituting and moderating their games. And so, *Acts* 19. 31. the ‡ *Asian* Prefects there mention'd, were the Priests that had the managing of their games in that Province. By all which you perceive the reasonableness of the Christians being bound to renounce these bloody, vain and idolatrous pomps at his Baptism, they being a solemn part of their Heathen worship, and therefore to be renounced as properly as their Idol-feasts, (though they had had no other wickedness in them besides) for the false Deities sakes, to whose service they were ordained; but then over and above, having a great deal of bloodiness in them, and mixture of many other sins, which made them most improper for a Christian to continue in, or not to profess his detestation of them. But beside these (which are the primary notation of the Phrase) many other things there are which must be thought to be renounced in these words. 1. All the sinful courses that are used by Men in their times of jollity and festivity, the luxury, and riot, and unlawful gaming, and all kind of excesses, which are but the copying out of the Heathen *Bachanals* and *Saturnals*, those which are turn'd out of the world by Christ, and by him transformed and changed into spiritual Celebrations, blessing and praising of God, (the Fountain of those mercies) and (proportion'd thereunto) feasts of Charity, *eating our meat with gladness*, (*rejoycing in the Lord always*, chearfully enjoying the good things which God hath given us, and expressing that joy in Psalms, and Hymns, and spiritual Songs) and withal *in singleness of heart*, *Acts* 2. 46. *i.e.* with all Bounty and Liberality to the Poor, instead of those outward, costly, vain Pomps which the eye of the World is most pleased with. 2. Here is renounced all the vain ostentatious bravery, which idle persons of this World are so apt to admire and

* Τέσσαρες ἱεροί. *Anthol. l.* 1.

† *Ad pacanda bona numina*, saith *Labeo*.

‡ Ἀσιαρχαί.

Luxury.

Bravery.

and dote on. I mean not the external pomp, and ſplendor, and ſolemnities of ſtate, which are by God and Nature thought fit to be annext to the Scepter, or Supreme Power, (ſuch was the glory of *David*, and of *Solomon*, 1 *Kings* 10. 5.) for theſe are not cenſured, but allowed by Chriſt, *Mat.* 11.8. and being very uſeful to maintain the dignity of Princes, (as that is neceſſary to the happy diſcharge of their office) cannot but be thought lawful and commendable to be practiſed by them. But the bravery which is here abjured, is all thoſe Attires, and Behaviours, and Deckings that proceed from pride in the heart, or tend to the inflaming of luſt in beholders, or but to ſet out our ſelves glorious and admired in the eyes of men. And of this ſort (tho' God only be able to judge the heart, and define of any Man or Woman, that what they do, they do from this ſinful principle, or to that worſe end) it is yet much to be ſuſpected are all thoſe braveries that are uſed by any above what the ſoberer and graver ſort of his quality and condition do uſe; and ſuch again the frequent changing and inventing of Faſhions, the being earlieſt in every new dreſs, or the ſingularity of Apparel, uſed on purpoſe, and on that affectation, becauſe it is ſingular: for all theſe ſeem ſo far to betray the ſinful Principle, that tho' it is not reaſonable for one man to judge another for every thing of this nature, yet it will be fit for all that do thus to examine and charge it upon themſelves, and if they cannot perfectly clear themſelves from that evil principle, or worſe end, then to remember, that this is it which they renounced in their Baptiſm. And becauſe every man's heart is apt to deceive himſelf, and judge too favorably in his own cauſe, the way will therefore be in matter of this kind, rather to deny our ſelves ſome part of that lawful liberty, than to offend in any exceſs. Where yet all this while you may obſerve, that the ſin that is ſpoken of in this kind is not ordinarily to be fetched from the particularity of the Attire or Faſhion, whatever it be, (there being few fathions of Garments uſed among civiliz'd People, which are in themſelves ſinful) but from the Principle from which it ſprings in the heart, and the

End to which it is design'd, which often betrays it in the using of those attires unfitly and affectedly, and when they are not used by grave Persons, which after, when they come to be the general mode, have no such significancy in them; and are therefore by vain persons then wont to be laid aside, as now no longer agreeable to their designs or inclinations. The short of it is, the Rule of Decency is that (and not the Law of Nature only) which must give limits to Attires; this decency is to be taken from that which is usual and customary among those with whom we live, and is varied oft by change of times, and of the condition of age, or dignity of each Person, (that being comely for one age, and sex, and quality of persons, which is not for another.) And he and she that rest contented with those ways of adorning themselves which are most usual among the more sober and grave of their Age and Quality, are not by you to be judged guilty of the breach of this Vow, tho' perhaps there are those things in their Attire, Gold, Jewels, and the like, which might be thought to own this title of *Pomps* and *Vanities*, as those words signifie *Bravery* and *Superfluity*. The truth is, it were to be wish'd, that Men and Women of the highest quality would chuse to distinguish themselves from others rather by that *Ornament of a meek and quiet Spirit*, (commended to the weaker Sex by St. *Peter*, as a far more amiable Ornament than that of Gold Filletings, *&c.*) and make shew of their wealth by those more profitable beneficial expences, for the supply of the wants of others. And no doubt this would more contribute to their own ends, (if they be the aims of Christians, or of Men) would set them out more in the opinion of all wise or good persons. But this being affirmed, will not conclude the use of any of those Ornaments which are agreeable to time, and place, and callings, to be sinful, or of the number of those that are here renounced in our Baptism. And so I have with the same hand answer'd your Question, and I suppose satisfied your Objection and Difficulty also.

S. *There remains now but the third and last branch*

of

of the matter of this Vow [the sinful lusts of the flesh] *which are here disclaimed. I pray, (in a word, because I meant not thus to inlarge your trouble) what is meant by them?*

C. The flesh signifies that mass of body which we carry about with us, that, with all the senses and animal faculties, common to men and other living Creatures: [*The lusts of the flesh*] are the desires and affections, or appetites of that flesh, which generally desires and craves those things which are pleasing to it, that is, to any sense or part, or faculty of the body; and those, till they are regenerate and spiritualized, regulated and brought to hand by the managery of Reason and of the Spirit of God, are generally pleas'd with those things which God forbids, or else are more extravagant and exceeding in their appetites than Christ permits. And whensoever the flesh thus fastens (being allur'd by this pleasant bait) on any thing forbidden by God, or desires immoderately that which (to the moderate use) is not forbidden, this is then a *sinful lust of the flesh*, and is here renounced by the Christian in his Baptism, who promises so to moderate his desires and subordinate them to the will of God, that whensoever they importune or call for any thing which is not thus regular, he *will not follow or be led by them.* I shall not need to descend to particulars of this kind, as *the lusts of the flesh*, commonly so called by way of appropriation, in order to Sins of incontinence and intemperance, *the lusts of the eye*, in order to covetousness and insatiate desire of riches. Having named the flesh, and the several senses and faculties and appetites of that, you will be able to apply those words to all particulars of this nature, and resolve, when you are tempted and sollicited by any thing in your self to any act forbidden by Christ, that this then is one of these *sinful desires*, or *lusts of the flesh*, which was in the words of your Baptism-Vow abjured by you.

The sinful lusts of the Flesh.

S. God grant I may make use of your Directions and Admonitions to this purpose, and have accordingly such a watch over my own affections, that Sin gain no entrance by those avenues into my Soul. But having received satis-

faction fully to one of my proposed desires, it remains now that you will allow me the same patience and charity while I propose my other difficulty to you, which seems to me really to be one, and it was suggested to me by that explication of the last Answer in the Church-Catechism, which gave me occasion to divert you thus long. And my Scruple and Question is this, not whether it be lawful to baptize Infants, as being unable to understand the Baptismal Vow; (for that difficulty you have already cleared to me) but whether it be necessary, or any way useful, so to do, or what authority you have from the Scripture for so doing.

Of Baptism of Infants.

C. The answering the last part of your Quære will, I conceive, take away all scruple in the former, there being no reason to doubt of the either usefulness or necessity of that which we see received into the practice of the Apostolical Church in Scripture. And therefore to give you some light in that matter; I shall not fetch my Proofs only from the Analogy between Baptism and Circumcision, (though that one Analogy were sufficient to satisfie the importunity of those who think baptizing of Infants unlawful, upon this ground of their not understanding their Vow: for by that reason, it being as sure that the Jewish Child of eight days old could not understand his vow, or what that wickedness was which he then renounced, it must follow, that he could as little be capable of Circumcision) nor again from the footsteps of the Apostle's practice taken notice of in some passages of story in the New Testament, (as the Apostles baptizing whole households at once, and the like:) but I shall only give you a short view of one place of Scripture, which seems to me to referr to that matter, and it is that of 1 *Cor.* 7. 14. *For the unbelieving husband* * *hath been sanctified by the* (believing) *wife, and the unbelieving wife hath been sanctified by the* (believing) *husband; else were your children unclean, but now are they holy.* The thing there insisted on by the Apostle is his judgment, that the Christian husband or wife should not separate from the Heathen wife or husband, as long as the Heathen were content to live with the Christian. And this 14th Verse is an Argument to enforce that advice

The Apostolical practice proved.

* ἡγίασται.

advice of his; Because, saith he, by this means it ordinarily comes to pass that the Christian Party converts that other (for that sure is the meaning of that Phrase [*hath been sanctified*] not that without being converted he shall be saved by the faith of the other) and this hope (repeated in plainer words, Vers. 16.) or the intuition of the possibility of that, is (as the reason of that former advice here, so) the ground, saith the Apostle, of a known practice of the Church, which he mentions in the latter end of the Verse, *But now are your Children holy*; *i. e.* as I conceive, the Infant Children of the Christian Parents (which, were it not upon that forementioned ground of hope and presumption, that living with the Christian Parents, they will be taught to know their vow of Baptism, could not in any reason be differenced from the children of Heathens, or allowed any Priviledge above them) are now hereby holy, *i. e.* are now upon this ground thought fit to be baptized without any scruple, whereas the Heathen Children being to live with those Heathen Parents, are not thus holy, *i. e.* are not admitted to Baptism. If this do not sufficiently appear (by this short Paraphrase) to be the meaning of the Phrase [*But now are your Children holy*] you may then farther (besides the clear force of the context) observe the use of the word here rendred [*unclean*] in other places: as in that famous place of *Acts* 10. where *Peter* refuseth to eat any thing that is common or * unclean; where it seems by the sequel, that unclean men are those which are not visible members (and so must not be allowed the priviledges) of the Church: for God reforming his error, bids him call nothing (*i. e.* no man) common or unclean, whom God hath cleansed or sanctified (for so † holy and clean are all one, as * unclean and common) *i. e.* whom he hath reputed fit to partake of the priviledge of preaching there, (in those that were of years, and so capable of that also) or of Baptism here, in those that were capable of no more. By analogy with which place, and use of the word, it is most reasonable that [*Now are they holy*] should signifie [*Now are your Children thought fit to be partakers*

* ἀκάθαρτον

† ἅγια & καθαρὰ ἴσα.

* κοινὸν & ἀκάθαρτον.

of the privileges of the Church] *i. e.* (being capable of no other) of being admitted to Baptism, which the Children of Heathens are not. And indeed this is the only difference between them that have thus a Christian Parent, and the Children of Heathens: for the Children of Heathens, if they convert when they come to age, shall then be baptiz'd; and so have that remote capacity now: and there is no imaginable present priviledge for the Christians children above others, upon which one should be said to be holy, and the other unclean, but only this, that these, while they remain children, are admitted to Baptism, the others not. And so this seems to me most naturally to infer (and the rather for the indefiniteness of the speech [*but now are your children holy*] all the children that live with the Christian Parent) that it was then in that Apostles time the general practice of the Church to baptise the Christians children (when they would not the children of those Parents which were both Heathen) as counting it reasonable to presume, that the Christians Child shall be educated in Christian knowledge (which of the Heathen's Child they cannot presume, unless he be taken out of the hand of the Parents) and (to the confirming of the assurance that it shall be so) requiring beside the Parents, in case they should fail or be negligent, the engagements of some other sureties and undertakers, who, as I said, are only the childrens Proxies for the making the vow, (not undertaking for them that they shall perform it, but taking it in their name) and yet in this other business (of making them know what Promise they have made) are absolutely * sureties and undertakers. And by that means, the thing which the Church in baptizing of Infants presumes, (and which if it be justly presumed, there is little farther scruple of the fitness to admit them to Baptism) is secured, as well as any future uncertainty of the greatest value or weight among men is thought fit to be secured, and just in the same manner (by Sureties) as those things are which are legally secured among us. By this, I conceive, it may be farther resolved (by the parity of the Reason) that whenever the Child of any Heathen is by any Chri-

* *Sponsores fidepromissores.*

Christian thus undertaken for, he may also very fitly be admitted to Baptism. What I have thus said in this matter may yet receive some farther weight by comparing with it the custom of the Jews before Christ in their receiving and baptizing of Proselytes, (from which, without question, *John* and Christ took this Rite of Baptism.) For, say they, this Baptism belonged not only to those Heathens which being of years and knowledge came over to the Jewish Religion, but also to their Infant children, if their Parents and the Congregation under which they were (in whose name it is that the Godfathers or sureties do the same now among us) did desire it in behalf of their children, promising to let them know and understand (when they came of age) what was requir'd of them by their Proselytism, and (as much as in them lay) undertaking that they should not then renounce the Jewish Religion. And this is the very thing that is now practis'd in all parts of *Christendom*, and by the Text now mention'd appears, as I conceive, to have been the practice of the Apostles time, *i. e.* in that age of the first instituting of Baptism, which therefore may be deem'd herein to have complied distinctly with the practice of the Jews, as it did in the Ceremony of Water also: for it is observable that the Hebrew ‡ word קדש ‡ which signifies to *sanctifie* (and so is directly answerable to the phrase [*Now are they holy*] here) is used among the Jews * for washing. To this interpretation of the place I shall add no more, but that the notion of *holy* and *unclean* there, referring also to the legal uncleannesses or pollutions (which made the unclean to be separated from the Congregation, excluded them from enjoying the priviledges of the Temple till they were washed and sanctified) this is exactly proportionable also to the notion which I have now given you of the words; and accordingly, those that are by Baptism admitted into the Church, made partakers of the priviledges thereof, will properly be said to be † holy, as holy is opposite to ‡ unclean. Having thus far enlarged on this one place, (which if it were not too long, might farther be cleared by shewing the inconvenience of all

* *Jomas, c.* 3. *sect.* 3. where the High-Priest's washing his Hands and Feet ten times on the day of expiation, is called the *Ten Sanctifications*, עשרה קדושין

† ἅγιοι.

‡ ἀκάθαρτα

other interpretations) I shall not think it necessary to add any more grounds of satisfaction to your Quære, laying the whole practice and custom of the present Church (for baptizing of Infants) on the practice of the Christian Church in the Apostles times, and the continued Canons and Practice of the succeeding Church in all ages, which required conformity to the Apostolical practice, and censured all for Hereticks which would not yield conformity therein; which sure is a competent testimony to secure us, that this practice or institution of the Apostle's was not by them meant (as some other things) to be but temporary, (the only colour which some have made use of to abolish some other eminent Apostolick practices or institutions.) To this I might farther add (in answer to the former part of your Quære) the benefits and advantages of this practice; as that by this means the child is early admitted to be a partaker of the Priviledges of the Church and benefits of Christianity, and most probably ascertained by this means to be prepossessed by the true Christian Doctrin, before any Heathenish or Heretical Principles have time to be instilled into him, and the like: which are sure so valuable, and so unfit to be neglected by those who have true charity to their children, (and know not whether they shall ever live to obtain for them admission to those privileges, if they despise it thus when they may have it) that it cannot but signifie either great unkindness in those parents who, considering this, do yet not desire it for their Children; or great perverseness and overweening opinion of their own judgments, preferring them before the Practice and Doctrin of the Universal Church of Christ from the Apostles (inclusively) to our present age) if after this evidence (and the many more which might be produced in this matter) they yet hold out obstinately against this light, and do not seek the Baptism of the Church for their tender Children, who yet (in charity we hope) shall thro' the mercy of God be secured from suffering any eternal evil for or thro' this default of their Parents, of which their own age preserves them wholly guiltless and unblameable.

The Benefits of Infant-Baptism.

S. *I have*

S. *I have enlarged your trouble too far on this first* Sacrament; *I shall demonstrate my willingness to lessen it by hastening you to the second, in these words* [Why was the Sacrament of the Lord's Supper instituted?] *What course will you think fit to take to expound that to me at the best advantage?*

Sect. IV. *Of the Lord's Supper.*

C. If you will take my judgment, this must be the method, (which will cost you some attendance.) First, to survey the story of Christ's institution of this Sacrament in the Gospel. Secondly, to observe what is said of it by way of story of the Apostle's practice, *Acts* 2. 46. & 20.7. Thirdly, what St. *Paul* adds to that in his describing or directing the use of it, 1 *Cor.* 11.20. and by the way in a short passage, Chap. 12.13. Then fourthly, to superadd the same Apostle's descant on those plain Songs in one notable place, 1 *Cor.* 10.16, *&c.* Fifthly, to see what will certainly arise from these three together: And sixthly, to apply them (by way of illustration and confirmation) to what is said of this matter in the Catechism.

S. *Be you pleased then to observe your own guesses, and begin with your first stage.*

C. I will. And it will not cost you much patience: for although in three of the Gospels the story of Christs institution be repeated, yet is there no considerable variation in that variety. Some things only are observable as circumstances in the setting down the story, something as essential and fundamental to the institution.

Christ's Institution of it.

S. *Be pleased to dispatch first those that are* circumstantial *and* less principal.

Some things in that circumstantial.

C. The first of them is, That *Jesus* gave that Sacrament to all the Disciples, even to *Judas* himself, as will appear by all three Gospels, *Matth.* 26. 20. *He sate down with the twelve*; and Vers. 25. *Judas* speaks to him; and Vers. 26. *Jesus gave it to the Disciples*, the same persons sure that had all the while been spoken of, there being no mention of his going out as yet: And Ver. 27. he bids, *Drink ye all of this*, not *Judas* excluded. So *Mark* 14. 20. the betrayer *dipt with him in the dish*; and Vers. 22. *as they did eat, Jesus blest and gave to them*;

Judas's receiving it.

them; and Verſ. 23. *they all drank of it.* But moſt punctually, *Luke* 22. *After he had given the Bread and Wine*, Verſ. 19, & 20. it follows, Verſ. 21. *The hand of him that betrayeth me is with me on the Table.* And that which St. *John* ſaith to this matter is nothing contrary to this, it being only a relation of his going out, (when Chriſt had told *John* which it was ſhould betray him) Chap. 13. 30. which was after the delivering the piece of Bread to him, and that ſure was not any part of the Paſchal Supper (which was ſaid to be ended, Ver. 2.) but the *Poſt-cœnium*, in which the Sacrament was inſtituted, agreeable to *Luke* 22. 21.

S. *From this circumſtance what inference do you make?*

C. That thoſe that are Chriſtian Profeſſors may be lawfully admitted to the Sacrament, tho' their Hearts be full of villany. This you muſt take warily: I only ſay, (from the example of Chriſt, who knew the Heart of *Judas* when he admitted him) that it is lawful to admit ſuch to the Sacrament. It is true, the Chriſtian that ſo comes eats ruine to himſelf, and ought to reform any ſuch Sin, ſincerely to renounce it, before he thus comes nigh to God in his Sacrament; and if he do not, it is ſo far from doing him good, that it proves his miſchief. Again, it is true that the Governours of the Church, when they ſee any man go on wilfully, ſcandalouſly and impenitently in any ſin, ought to inflict the cenſures of the Church upon him, to withdraw the Sacrament, and uſe other the like means to bring him to a ſenſe and ſhame of himſelf, by way of diſcipline, when they ſee it likely to do good: and in theſe two reſpects it is, that ſuch an one may be juſtly excluded from the Sacrament, by way and out of deſign of Charity to his Soul. But then after all this, if he be not under the cenſures of the Church, (which takes off the neceſſity ariſing from the ſecond caſe) and if he will ſtill venture ſo unworthily to that Table, (which lays the guilt ariſing from the firſt caſe peculiarly upon himſelf) it will not be any new act of Sin, (different from either of theſe) any pollution to the Miniſter or Communicants, to communicate

Communicating with wicked men.

municate with him in that Sacrament. So that the only Error that I would from hence admoniſh you to avoid, is the conceit of ſome, that the communicating with wicked or carnal men is a Sin in the Communicants, a being polluted by their company. It is poſſible indeed evil company may draw into an imitating of ſin, and ſo pollute. But if it do not ſo, the very keeping company with them, even in theſe ſacred meetings, is far from being a Sin, it is only an acknowledgment that they are of that number whom Chriſt redeemed, (and ſo, ſaith St. *Peter*, are *they that are damned*, 2 *Pet.* 2.1.) a joyning with them in profeſſion of Chriſtianity, (which ſure I may do with thoſe who are only Profeſſors) a confederating in a Vow of living Chriſtian lives (and that I may ſincerely and lawfully do with them who are not ſincere;) and all theſe are charitable and Chriſtian acts, and withal tokens of humility, that we are not of that *Phariſees* humor, ſo to condemn and triumph over the *Publican*. And for this practice I conceive we have the Apoſtle's Example toward the *Corinthians*, among whom though there were *fornicators*, *inceſtuous*, 1 *Cor.* 5. 1. they *that went to law among Infidels*, Ch. 6. 1. *carnal perſons*, Ch. 3. 3. ſome that behaved themſelves very unchriſtianly at the Lord's Table, *Ch.* 11. 21. yet of all theſe the cenſure of excommunication is ſent out only againſt the inceſtuous. From whence all that I conclude is, that the communicating with ſuch is not unlawful in a Chriſtian Church. Only he that comes thither, is himſelf concerned to ſee that he do it worthily, (which cannot be without leaving all his wilful ſins behind him) and the Governour is concerned to exclude him by way of cenſure, when he thinks that an uſeful diſciplin, but is not by that oblig'd never to admit him. Firſt, becauſe the order Chriſt ſets in the eighteenth of *Matthew* is, not to deal ſo rigorouſly with him, till after three degrees of admonition (which cannot be done juſt as a man comes to the Table.) Secondly, becauſe we muſt not judge others but judicially upon legal proceſs and evidence, (which cannot then probably be had neither.) Thirdly, becauſe whoſoever ſees any man come

to

to that Table, whom he knows to have been guilty of such sins, may very reasonably, and by the judgment of Charity think he hath repented of those sins, and comes then with new vows of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawful to admit him, Christ knowing full well that when *Judas* receiv'd the Sacrament, he was in the full resolution of betraying his Master:) especially when (as in our Church) every man is by the exhortation before the Sacrament advised of the danger of coming unworthily, and so, if he be such, exhorted not to come to this holy Table. Christ communed with Publicans and Sinners, and this was charity and humility in him, and a means by converfing with them to reform them; and so may our communicating with them be also.

S. *What other less material Observations have you from hence?*

C. This, that it was used by Christ in imitation of the Jews * custom after Supper, of distributing bread, and drinking wine about the Table, an argument of charity and brotherliness among them. And so by instituting it after Supper, *Luke* 22.20. Christ was pleased to signifie to us, that it should be a contesseration of charity among all Christians. Yet doth not this circumstance oblige us to do it at the same time after a meal, any more than the fashion of lying along binds us to the using of the same posture. The ancient Christians generally ate it fasting, and kneeled when they received it.

Post canum.

The Sacrament given after Supper.

S. *Is there any third Observation of this kind?*

C. There is this, That Christ instituted this after a peculiar Supper, to wit, the Passover, which being a sacrifical feast (of which notion there were many among the Jews and Gentiles, it being common to both those to annex to their Sacrifices to God, a feeding with mirth and festivity upon some parts of the sacrifice) and peculiarly commemorative of God's mercy of deliverance to the Israelites out of *Egypt*, and so very fit to signifie the crucifixion of Christ, that *Lamb* slain by the Jews, and fed on by us with bitter herbs, a mixture of sowrness in this world, (whereupon Christ is called our *Passover*, or *Paschal*

chal Lamb ſlain for us). This Sacrament (which was after the commemorative Paſſover) is to be conceived a confederation of all Chriſtians one with another, to live piouſly and charitably, both by commemorating the death of Chriſt, (who was ſo good to us, and muſt expect ſome return from us, and indeed died for us on purpoſe that *he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works*) and by making his Blood (as it was the faſhion in the Eaſtern Nations) a ceremony of this Covenant, mutual betwixt God and us. The Sacrament a Federal Rite.

S. *Is there yet any fourth Obſervation under this Head?*

C. Yes, That Chriſts pleaſure was, that all that were preſent ſhould partake of both Elements in the Sacrament, the Wine as well as Bread; as may appear by the plain words, *Drink ye all of this*, *Matth.* 26. 27. and *Mark* 14. 23. *They all drank of it*. And if it ſhould be objected, that the [*All*] there were Diſciples, and ſo, that no others have that full privilege to drink of the Cup, the anſwer is clear, Firſt, That by this Argument the Bread might as well be taken away from all but Diſciples too, and ſo the Laiety would have no right to any part of this Sacrament. Secondly, that the practice and writings of the Ancient Church, which is the beſt way to explicate any ſuch difficulty in Scripture, is a clear teſtimony and proof, that both the Bread and the Wine belongs to all the People, in the name of his Diſciples at that time. All to partake of both Elements,

S. *But why may it not be ſaid that Lay-men may baptize alſo, and do thoſe other things for which Chriſt gave power to his Diſciples, as well as this* Bread *and* Wine, *divided among the Diſciples, ſhould belong to them?*

C. The Anſwer is given already, That the Apoſtolical practice, and the univerſal conſent of the Ancient Primitive Church, have defined the one, and defined againſt the other, and that ought to ſatisfie any ſober man's Scruples; it being no way probable that Chriſts Inſtitution would be preſently fruſtrated and corrupted by

by his own Apostles, or their practice so falsified by the Universal Agreement of all that lived next after them, especially there being no universal Council wherein it were possible for them all uniformly to agree on such an opposition.

S. *Is there any fifth observation of this kind?*

The manner, by way of blessing.

C. Yes, the manner of Christ's instituting this Supper, by way of blessing or praising God, or giving thanks over it, from whence it is called the *Eucharist*.

S. *What doth this import to us?*

The Offertory.

C. The offering up somewhat unto God in imitation of the first-fruits under the Law. To which purpose you may please to observe the manner of the Sacrament in the first Apostolical and ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offer'd them at God's Altar or Table, and the * *Prefect* or Bishop, or if he were not there, the Presbyter, receiving them as an *Abel*'s offering, blessed God for all his mercies, the fruits of the season; but above all for the death of Christ signified by and commemorated in the breaking of the Bread and pouring out of the Wine: and all the People saying *Amen*, the Officer or Attendant, called the Deacon, delivered portions of these, to wit, Bread and Wine, to all that were present. Then was there a Common Table spread for all rich and poor promiscuously, who eat together one common feast, and what was left was reserv'd by the *Prefect* for those that should be in want, Strangers, Orphans, Widows, &c. And so this was a *feast of charity* in St. *Jude*'s Epistle, Ver. 12. Proportionably to this it is, that every one that comes to the Sacrament should bring something with him, *not appear empty before the Lord, or serve him of that which cost him nothing*, but always bring somewhat to the Treasury of the Church, for the use of the *Prefect* and Presbyters, in case they were not otherwise sufficiently provided for, (and then they were called Oblations, and the place where they were put the *Sacrarium*) but in case they were, then for the use and sustenance of all that are in want. And that this ought not to be neglected by any man

* προεστὼς. *Just.* Mart. Apol. 2.

man of ſubſtance, eſpecially by any Congregation, was the main thing I meant to deduce from this Circumſtance.

S. *Is there yet any more behind?*

C. Yes, to enquire what is the full importance of thoſe words added in St. *Luke*, Chap. 22. 19. and repeated by St. *Paul*, 1 *Cor.* 11. 24. though not mentioned in the other Goſpels [*Do this in remembrance of me.*]

S. *What is the full importance of them?*

Do this in remembrance of me.

C. It is, firſt, a Commiſſion given to his Apoſtles to continue this Ceremony (now uſed by him) as an holy Ceremony or Sacrament in the Church for ever. Secondly, a direction, that (for the manner of obſerving it) they ſhould do to other Chriſtians as he had now done to them, *i.e. take, bleſs, break* this *Bread, take* and *bleſs* this *Cup*, and then give and diſtribute it to others, (ſettling this on them as part of their office, a branch of that power left them by him, and by them communicable to whom they ſhould think fit after them.) Thirdly, a ſpecifying of the end to which this was deſign'd, a commemoration of the death of Chriſt, a repreſenting his Paſſion to God, and a coming before him in his name, firſt, to offer our Sacrifices of ſupplications and praiſes, in the name of the crucified Jeſus (as of old, both among Jews and Heathens, all their Sacrifices were Rites in and by which they ſupplicated God. See 1 *Sam.* 13. 12.) and ſecondly, to commemorate that his daily continual Sacrifice, or interceſſion for us at the right hand of his Father now in Heaven.

S. *To whom then doth this Office now belong in the Church ever ſince the Apoſtle's time? On what ſort of men was it ſettled by them?*

C. All that the Scripture reveals to us of this matter is, Chriſt's beſtowing or ſettling it on the Apoſtles, whom thereby (and by the coming of the Holy Ghoſt after upon them) we may ſuppoſe inveſted with power, as for the planting of a Church, which was to endure after the time of their life to the end of the World, ſo for the appointing and ordaining Succeſſors to themſelves to pre-

preſide and officiate in that Church, and particularly to adminiſter this Sacrament to the People, by way of office, to do as Chriſt here did. But who they were, or what ſort of men, on whom the Apoſtles did actually beſtow this power of adminiſtring this Sacrament, this you muſt be content to receive, not from expreſs words of Scripture, but from the ancient Records and Writings of the Church, which begin where the Scripture ends, and are the only way imaginable to inform us of ſuch matters of fact as theſe.

S. *For paſſages of ſtory after the Scripture-times, it were unreaſonable for me to expect evidence from Scripture, or any other than ſuch as you now mention, the Writings of the Fathers of the Primitive Church; with their relations I ſhall willingly reſt ſatisfied in this matter. I beſeech you therefore, what is the ſum of what you find in them to this purpoſe?*

To whom the adminiſtring this Sacrament belongeth.

C. That the Apoſtles ſettled in the Church (beſides the Biſhops, who were to ſucceed them in the power of ruling, and cenſures, in the power of Ordination, &c.) others of an inferiour Order, called, within a while, by the diſcriminative title of Presbyters, who, in the abſence of the Biſhop, or when licens'd by him, and not otherwiſe, had this power to bleſs the Bread and Wine, and to deliver it, either by their own hands, or the hands of the Deacon (which was an Order founded *Acts* 6. but inferiour to them) to all Chriſtian Communicants. And ſo this branch of the Apoſtle's Power and Office, with ſome others (not now pertinent to be inſiſted on) may be reſolved (in this forementioned ſubordination to the Biſhop) to be inſtated on Presbyters, and conſequently, that the Presbyters in the Church are thus far the Succeſſors of the Apoſtles, to whom this commiſſion thus belongs, and with it the duty of adminiſtring this Sacrament to the People committed to their charges, frequently and at fit ſeaſons, and of inſtructing, exciting and preparing them for a worthy receiving of it. And this is all that I think needful to trouble you with on this ſubject.

S. *I thank you for this; and ſhall now ſuppoſe that you*

you have past through all the first sort of Observations, those that are more circumstantial. What now is that which is the more substantial difficulty to be explained in those Gospels?

C. It is to resolve what is the meaning of Christ's words of Institution, *This is my Body, &c.*

S. *And what is that?*

C. Not that the Bread was his Body, and the Wine his Blood, in strict speaking, for he was then in his Body when he so spake; and when the Disciples distributed it among themselves, he was not bodily in every of their mouths. And now his Body is in Heaven, and there to be contained till the day of *restitution of all things*, and is not corporally brought down in every Sacrament, either to be joyn'd locally with the Elements, or for the Elements to be chang'd into it; many contradictions and barbarisms would be consequent to such an interpretation. Every Loaf of consecrated Bread would be the Body of Christ, and so the same thing be two cubits long, and not two cubits long; and many the like contradictory propositions would be all true, which it is generally resolv'd to be impossible even for God, because it would make him a liar, and be an argument not of power, but imperfection. So again, every Communicant must carnally eat mans flesh and blood which is so savage a thing, that St. *Austin* saith, That whensoever words of Scripture seem to sound that way, they must otherwise be interpreted.

The meaning of This is my Body.

S. *What sense then may, or must be put upon them?*

C. In answering this Question, I shall first give you an Observation taken from the Jewish Phrases and Customs used in this matter; and it is this, That the Lamb that was drest in the Paschal Supper, and set upon the Table, was wont to be called The * Body of the Passover, or the † Body of the Paschal Lamb; and that Christ seems to allude to this phrase, when he saith, *This is my Body*; as if he should say, The Paschal Lamb, and the Body of it, (*i. e.* the presentation of that on the Table in the Jewish feast) the memorial of deliverance out of *Egypt*, and type of my delivering my self to die for you,

* גופי של פסח

† גופי של כבשי הפסח

So *Talmud. de Pasch. c. ult.* So *Rab. Mos. Maimon. in Halikos Chameis umat. zan. c. 8. sect. 1. & sect. 7.* So in *Mekilta fol. 4. col. 1.*

you, I will now have abrogated, and by this Bread which I now deliver to you, I give or exhibit to you this other Paſſover, my own ſelf, who am to be ſacrificed, (my Body, which ſhall preſently be deliver'd to death) for you, that you may hereafter (inſtead of that other) retain and continue to Poſterity a Memorial and Symbol of me. This for the words [*my Body*:] but then for the whole phraſe, or form of ſpeech, [*This is my Body*] it ſeems to be anſwerable to (and ſubſtituted inſtead of) the Paſchal form [* *This is the bread of affliction, which our fathers ate in Egypt*, or, *This is the unleavened bread, &c.* or, *This is the Paſſover*] not that it is that very identical Bread which they then ate, but that it is the celebration of that anniverſary feaſt which was then inſtituted, as when in ordinary ſpeech we ſay on *Good-Friday*, and *Eaſter-day*, This day Chriſt died, and this day Chriſt roſe, when we know that it was ſo many hundred years ſince he died or roſe; which example is adapted to this point in hand by St. *Auſtin* in his Epiſtles. Thus much for the phraſe or form of ſpeech; now for the ſenſe or full importance of the words, [*This is my Body*] I ſhall by the authority of the Ancient Fathers think my ſelf obliged to acknowledge, that the higheſt ſenſe that will not be ſubject to thoſe intolerable inconveniences mention'd in the anſwer to your laſt queſtion may poſſibly be the ſenſe of them; and that that which moſt belongs to other places of Scripture, ſpeaking of the ſame matter, muſt in any reaſon be reſolved to be the ſenſe of them. For the former of theſe, it is certain that many of the Ancient Fathers of the Church conceived very high things of this Sacrament, acknowledged the * Bread and Wine to be changed, and to become other than they were; but not ſo as to be tranſubſtantiate into the Body and Blood of Chriſt, to depart

הָא לַחְמָא דְעָנְיָא

* τὸ σύμβολον τοῦ σώματος τοῦ Κυρίου τὸ ἀναίμακτόν φησι θυόμενον. οὐκ ἔστιν ἀπλῶς ἄρτος καὶ οἶνος, ἀλλ' ἐκ ἀρχῆς μεταβάλλεται γίνεται, οὐκ ἐκ οἰκείας ἐξίσταται οὐσίας. μένει γὰρ ὅπερ ἦν τὸ σχῆμα, καὶ τὴν φύσιν, καὶ τὸ εἶδος. καὶ ὁρᾶται ὅπερ ἦν, καὶ φοιτᾶται. *Theodoret. Dial.* 2. And for the Reader's eaſe, he may ſee many other Teſtimonies of this nature, and the uſe of the words, μεταποίησις μεταβολὴ μεταβάλλεσθαι μεταρρυθμίζεσθαι (but never μεταυσίωσις) collected by the late Biſhop of *Norwich*, in his *Treatiſe Orig. Eccleſ. Tom. prim. part. poſt.* p. 247, &c.

from

from their own Substance, or Figure, or Form, or to cease to be Bread and Wine by that change: And that the faithful do receive the Body and Blood of Christ in the Sacrament (which implies not any corporal presence of Christ on the Table, or in the Elements, but God's communicating the crucified Saviour (who is in Heaven bodily, and no where else, to us sinners on the Earth) but this mystically, and after an ineffable manner. And generally they make it a Mystery, but descend not to the revealing of the manner of it, leaving it as a matter of Faith, but not of Sense, to be believed, but not grossly fancy'd or describ'd. I shall leave these then, and apply my self to the latter sort, the other places of Scripture which speak of this matter, resolving that that must be the meaning of the words of Christ, [*This is my Body*] which by examination shall appear to be most agreeable to those other places. And of this sort of places, you may first take the passages in the Gospels themselves, *Luke* 22. 20. where Christ saith of the Cup (not the Wine, but the Cup, which refers to the action, the pouring out and drinking) that it is a new Covenant in his Blood which was shed for us. Which it seems is all one in sense with that other, *Mark* 14. 24. *This is my Blood of the new Covenant which is shed for many*; and in *Matthew*, *This is my Blood, that of the new Covenant, &c.* Which being put together, as parallels to interpret one the other, will conclude that Christ's Blood was truly shed for our benefit, particularly to seal a new Covenant betwixt God and us, and that this Sacrament was the exhibiting that Covenant to us: as when God saith to *Abraham*, Gen. 17. 10. *This is the Covenant that I will make with you, Every Male among you shall be circumcised*; this Circumcision is in effect called the Covenant, (as here the Cup is the Covenant) *i. e.* not only the sign of the Covenant, but a seal of it, and an exhibition of it, a real receiving me into Covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in St. *Paul*, especially that 1 *Cor.* 10. 16. But first we must descend to the next part of our method proposed, that is,

to observe what is said of this Sacrament by way of story of the Apostle's practice, *Acts* 2. 46. & 20. 7.

S. *What is that?*

C. In the second of the *Acts* this is all that is said of it, that *continuing daily with one accord* (in unanimous Prayer) *in the Temple, and breaking Bread in* * *some House*, or *Room*, (as the upper room, *Acts* 1. 13. assigned and separated from all other to that particular use, to be the place of Christian Assembly, it being by the Jews permitted them to pray in the † Temple, but not to break Bread, or administer the Sacrament there) *they did eat their meat with gladness, and singleness*,, or ‡ liberality, *of heart, praising God, and* * *having* (or exercising) *charity toward all the People.*

* κατ' οἶκον. † ἐν τῷ ἱερῷ. ‡ ἀφελότης being all one with ἁπλότης of which we spake on *Matth.* 6. 22.

* Ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, where χάρις signifies *Charity* more than once, 2 *Cor.* 8. and in a place fully parallel to this, *Acts* 4. 33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοῦ, great grace was upon them all, which by the antecedents, Ver. 32. [*Having all things common*] and consequents, Ver. 34, 35. [*No man wanted*, &c.] appears to belong to that matter; and therefore the Syriack renders it יטובותא רבות, *i.e. Bonitas, benignitas beneficentia multa*, though *Fabricius*, rather following the Greek, render it *gratia magna*. And ἔχειν is to *use* or *exercise*, as, [*to him that hath shall be given*] and [*let us have grace*] *Heb.* 12. 28. And therefore the Syriack renders it נרחמיא יתיבין *dabant in eleemosyna, vel in misericordia, coram universo populo*; not as *Gu. Fabricius* renders it [*quum inissent gratiam*] for יתב is *dedit* clearly, and רחמא *misericordia, gratia, eleemosyna*, that which we ordinarily render σπλάγχνα *bowels of mercy*.

S. *What do you observe from this place?*

Frequency of the Apostle's receiving.

C. First, the frequency of the Apostle's receiving the Sacrament, (at that time immediately after Christ's Ascension, and the Descent of the Spirit) for ought a man can guess by the Text, every day, at least every first day of the week, at their meeting together. Which although it be acknowledg'd (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency and negligence in this duty now adays, especially our forsaking such Assemblies, going out of the Church oft-times when that feast is prepar'd, and ready for us, if we did not contemptuously depart from it.

S. *What more do you learn from hence?*

C. Two special *accessories* used by them, and (as we have reason to resolve) required of us, to make up this solemnity.

S. *What*

S. *What be they?*

C. First, Gouly or Christian joy and chearfulness in blessing and praising God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two Phrases; First, *Receiving food with* * *gladness of heart*, Ver. 46. And the words signifie first a cordial joy and chearfulness, then an excessive degree and expression of it. Secondly, † *praising God*, ver. 47. or singing praises to him with lofty and even Poetical Expressions. Christian joy. * εν αγαλλιασει καρδιας. † αινουντες τον θεον.

S. *What is the second thing?*

C. The Communicants liberality and charity to those Brethren that are in want. This is expressed also by two Phrases in the Greek, neither of them fitly render'd in our English. First, * with liberality or frankness of heart, a chearful, bounteous, cordial giving. Secondly, † Having charity to all the people; by the word which I render [*charity*] intimating that offertory here and in other places, especially 2 *Cor.* 8. which was then and ever since used constantly in the Church of Christ at the receiving of that Sacrament: and by the phrase [*all the people*] signifying, first, the liberality of those offerings, such as would suffice to that end; secondly, the impartiality of distribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large. Liberality. * εν αφελοτητι καρδιας. † Εχοντες χαριν προς ολον τον λαον.

S. *Will you proceed now to that other place*, Acts 20. 7?

C. I will, and that will add but little to what this last place hath yielded. The words are these, *And on the first day of the week, when the Disciples came together to break Bread*, &c. *and there were many lights in the upper Chamber, where they were gathered together*, &c.

S. *What do you gather from hence?*

C. Only this; First, That the Celebration of this Sacrament is called in the Scripture Phrase *Breaking of Bread*, as before it was, *Acts* 2. Secondly, that the Lord's day or first day of the week was the time so early set apart to this and such holy duties, and that that is Breaking of Bread.

the reaſon that St. *Paul*, 1 *Cor.* 16. 2. gives the Exhortation, That on the *firſt day of the week every man ſhould lay aſide his proportioned Liberality*, for the uſe of the Poor: Thirdly, That the upper room again was the place of thoſe Chriſtian Aſſemblies: Fourthly, that it is uncertain whether *Acts* 2. they received daily or no, it being poſſible that the word [*daily*] there, may belong only to their going to the Temple; or however, that here that frequency doth not appear to be continued, but only every Lord's day, once a week, and that ſtill will be a reproach to our ſlackneſs. It is now time to advance from theſe more caſual mentions of this matter to thoſe other more ſolemn Texts, and in the next place, according to our method, to obſerve what St. *Paul* adds to the ſtory of the Inſtitution in the Goſpel, in his deſcribing or directing the uſe of it, 1 *Cor.* 11. 20, *&c.*

S. *Pleaſe you to do ſo.*

C. I ſhall, and to that end briefly give you a Paraphraſe of the whole place. Verſ. 20. *When you after this immediate manner* (mention'd Verſ. 18, 19.) *meet together, this is not to do as becomes Chriſtians, when they eat the Lord's Supper*, (or, as the Syriack reads, *when they eat and drink on the Lord's day.*) Verſ. 21. *But as if you were at your own meals, every man of you eateth that which he brought with him; ſo that one eats and drinks more than is fit for him, (viz.* the Rich that brought more with him) *and another* (Poor man that could bring but a little) *is well-nigh famiſh'd.* Verſ. 22. *If this be it you will do, you ſhould keep at home, and eat by your ſelves; and to come to the Congregation, and do this, is the deſpiſing and ſcorning of the Church of God*, (where all that is brought, is to furniſh a common Table) *and withal a ſhaming theſe poor men that* (could bring but little, and) *are out of countenance to have done ſo, when you* (rich miſers that are by them) *have ſuch plenty. What? do you expect to be born with, and not reprehended for this? You are miſtaken, this is a fault in you.* (to which purpoſe I will tell you the manner of Chriſt's Inſtitution of the Sacrament, to which theſe Chriſtian Feaſts were annext)

Verſ.

Vers. 23. *The Lord delivered down this course to me, which I deliver to you,* viz. *That the Lord Jesus, in the night that he was to be delivered up to the Jews, took Bread, and giving thanks over it, brake it, and said, Take, and eat, This* (not *this Bread*, for if that should be the Antecedent, the Greek word is of a Gender that in strictness will not bear it, both here and in the Gospels; but either indefinitely *This*, or with respect to the immediate antecedent, *this taking and eating*) *is my Body which shall be delivered* (or, as the Syriack, *is broken*) *for you: do this* (or, as the Syriack, *do thus*) *in commemoration of me.* Where I conceive the literal notation of the words will bear this observation, That as the word [* *This*] in the latter words signifies not the Bread, but the whole action or administration, [*Do this*] *i. e.* do you all that I have done in your presence, take Bread, break, bless it, give it to others, and so commemorate me. So the same word [† *This*] in the former speech [*This is my Body*] may signifie the whole action too, *viz.* that the breaking and distributing, taking and eating this Bread, is the Body of Christ; (in what sense you shall see anon) like as, when *Matth.* 13. 19. the words literally run thus, [*When any one heareth*, &c. *This is it which is sowed by the path side*] they must be thus necessarily explained, Any man's hearing, and not considering, the Word, and the *Devil's coming*, &c. is the meaning of that which is sowed by the *path side*; or yet more plainly, like as Vers. 20. [*That which was sown upon the stony parts of the field, this is he that hegreth the Word*, &c.] where it is clear, the *seed* is not answerable to the *man*, but to the *word*, and that *ground* to the *man*. But the Seed as it was sown on the ground, all together, *This is he* (*i. e.* this signifies him) *that hears the Word, and receives it with joy*, &c. After this it follows, Ver. 25. *So likewise he took the Cup*, having supt before, (and so he did it for some peculiar intent, not to satisfie thirst) *and gave it them to drink, saying, This Cup is a new Covenant made with you, and sealed in my Blood*, and as oft as you thus drink together in time of holy Assembly, give it to others also, as I have done to you, and do it

* τοῦτο

† τοῦτο

in commemoration of me. Verſ. 26. *For as oft as you ſhall eat this Bread, and drink this Cup*, (ſaith St. *Paul* by way of concluſion from the premiſſes, for the Syriack ſetting it, ſuffers it not to be part of Chriſt's ſpeech) *you do one to another annunciate* or *proclaim the death of our Lord, till he come* again to judge us. Verſ. 27. *And therefore whoſoever doth eat of this Bread, and drink of this Cup unworthily*, (either not performing the Condition required in the Covenant, of which that is the Seal; or breaking the inſtitution of it in any principal part, particularly in that of the Charity and Liberality here mentioned to thoſe *Corinthians*) he is ſo far from being benefited by that Sacrament, or that death of Chriſt, that he is rather to be look'd on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him. Verſ. 28. *And therefore let a man examine* and ſhrive *himſelf*, and ſee that he come worthily to that Sacrament, both by laying off all his former hainous ſins, and behaving himſelf in that action Chriſtianly, quite otherwiſe than thoſe *Corinthians*, it ſeems, had done. Verſ. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent ſins to approach to ſo ſacred an action, or behaving himſelf ſo unchriſtianly there) by thus eating and drinking engageth himſelf to *damnation, not conſidering* the death of Chriſt, which this was to commemorate, and the end thereof, that he ſhould die unto ſin, and give himſelf up to new life. Verſ. 30. The not performing of which is oft puniſhed even in this life, by ſickneſs, diſeaſes, and even exciſion or death it ſelf. Verſ. 31. Which are puniſhments of God to bring them to a ſenſe and reformation that nothing elſe will work on. Verſ. 32. And ſure, ſuch kind of puniſhments are in God acts of chaſtiſement, and ſo of mercy, to mend, that he may not condemn; to give us our puniſhment here, that it may not be behind an arrear to be paid hereafter. Ver. 33. Therefore for the fault which you were firſt told of, that of eating before others, even before they come, engroſſing to your ſelves and deſpiſing others, I beſeech you let that be mended in theſe publick Aſſemblies. Verſ. 34. And

for

for private meals, or eating by your ſelves, let it be at home, for to take them in the Church is a damning ſin. And for other directions, I will give you them when I come among you.

S. *What do you chiefly obſerve to me from this place for my further inſtruction?*

C. The punctual confirmation of almoſt every particular before collected from the Goſpels: which altho' it be no new thing, becauſe it was there deliver'd, yet in effect teaches us ſomewhat, *viz.* this, that thoſe other Doctrines that according to ſeveral mens fancies are delivered concerning this Sacrament, having no ground in either of theſe Texts, have not authority from Chriſt, nor yet from St. *Paul*, (unleſs the other place which is behind will afford them, which what they are, I ſhall no farther tell you than thus negatively; it being my purpoſe only to teach you the poſitive truth to direct your life, not the contrary errors that may ſatisfie your curioſity, or provoke your diſpleaſure againſt any. There is alſo here a great weight laid on a worthy receiving of this Sacrament, and to that end ſpecial care muſt be taken that we examine our ſelves, come not to that ſpiritual preſence or viſions, as it were, of God, to the renewing of his Covenant with us, with any impurity about us; and as a pawn or pledge of our leaving all other ſins, we muſt ſignifie and expreſs our charity and liberality, and not be guilty of any of thoſe earthly ſins of Pride and Covetouſneſs, but condeſcend to a common partaking of ſome part of God's mercies with our Brethren.

S. *You told me there was another paſſage by the way,* Chap. 12, 13 *looking this way, what is it?*

C. This only, That we have been all made to drink into one Spirit: which by ſome of the Greek Ancients hath been thought to referr to the Cup in this Sacrament, (though the truth is, it may ſignifie no more than being *watered*, or *irrigation*, a conſequent diſtinct from the planting in Baptiſm that went before, in that ſenſe as it is ſaid that *Paul plants, and Apollos waters*, 1 Cor. 3. 6. where the ſame word is uſed.) And then the plain mean-

meaning of it seems by the context to be no more than this, That as by Baptism we are all entred and incorporate into that one Body, of which Christ is Head; so by the other Sacrament, whatever our particular condition in the Church be, we are received into a participation of that one Spirit, which furnishes every Order and sort of men with gifts convenient for their ministration; and so this Sacrament is an obligation to charity and humility toward one another, neither opposing nor contemning one another, as follows in that Chapter.

S. *Will you now proceed to the fourth part of your propos'd method, and see what is to be found to this purpose in that special place,* 1 Cor. 10. 16?

C. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the *Israelites* first in their Sacrifices, and then of the Heathens in theirs, are there brought to convince the truth of what is there said of this Christian Sacrament; and therefore it will be useful to observe first, what it is that is there said of the *Israelites*, then of the *Gentiles*, and then to apply or bring it home to this business.

S. *What then is it that is said of the* Israelites?

The *Israelites* Sacrifical Feasts.

C. It is this observation concerning their sacrifical Feasts, *Vers.* 18. that they that eat any part of them (as when the Priest offer'd up a Sacrifice, some parts of the Beasts were eaten together by the People) are conceiv'd to have joyn'd in the service perform'd by the Priest or Sacrificer, and to have right together with him in all the benefits of the Sacrifice; his eating is called *Eating before the Lord*, and is by God counted as an acceptable service: and whatever flows from God in this case by way of benefit or advantage, comes to him as really as to the Priest, it being the Priests part to sacrifice, the Peoples to eat; and so in those two things there is a mutual reciprocal action betwixt God and them, they serve God, and God blesses them, and that is called communicating, or being partakers of the Altar.

S. *What is it that is said of the Heathens?*

C. First,

C. Firſt, That they ſacrifice to their falſe gods, when only the true one ought to have that worſhip from them, Verſ. 20. & 22. and (as by the 22. it appears) that this is a breach of the Second Commandment, for to that refer thoſe two ſpeeches [*Do we provoke God to jealouſie?*] in reference to his Title there of being a *Jealous God*;] and [*Are we ſtronger than he?*] in reference to his Title * God, which ſignifies *ſtrong*. Secondly, That they which have this mutual conjunction with thoſe falſe gods, are ſuppoſed to receive influxes from them, and to diſclaim expecting any thing from the true one, Verſ. 20, & 21. where alſo the phraſe [*The Cup of the Lord*] is to be taken notice of, and parallel to that, [*The Table of the Lord*] to note the action again, and not the elements, as (before I ſhew'd you) the [*This*] ſignifieth. * אל

S. What then is the reſult of both theſe Inſtances together?

C. That they that eat of the ſacrifical feaſt, either of the true or falſe Gods, have a mutual conjunction with them, a kind of confederation, perform ſervices to, and receive influences, benefits and advantages from them, do ſo really from the true God, and are ſuppoſed to do ſo from the falſe; (which is the reaſon why *Daniel* refuſed to *eat of the portion of the King's meat*, Dan. 1. 8. becauſe a part of it being caſt upon the Altar to the Heathen gods, the reſt thereby was conſecrated to them, and ſo was meat offer'd to an idol, which a Jew was not to taſte of.)

S. How then will you bring this home to our buſineſs in hand, to the Sacrament?

C. You ſhall ſee, Verſ. 16. for there the Sacrament is ſet down, and the nature and uſe of it. Thus: *The Cup of bleſſing which we bleſs*, or (as the Syriack) *The Cup of Praiſe*, *i. e.* the Chalice of Wine, which is in the name of the People offer'd up by the Biſhop or Presbyter to God with lauds and thankſgivings, *i. e.* that whole Euchariſtical action (and that expreſt to be the action of the People, as well as the Presbyter, by their drinking of it) is the communication of the Blood of Chriſt,

Christ, a service of theirs to Christ, a sacrifice of thanksgiving, commemorative of that great mercy and bounty of Christ in pouring out his Blood for them, and a making them (or a means by Christ ordained to make them) partakers of the Blood of Christ, not of the guilt of shedding it, but (if they come worthily thither) of the benefits that are purchased by it, *viz. the washing away of sin in his Blood*: so in like manner, the † *breaking and eating of the Bread* is a communication of the Body of Christ, a sacrifice commemorative of Christ's offering up his Body for us, and a making us partakers, or communicating to us the benefits of that Bread of life, strengthning, and giving us grace. And both these parts of each part of this Sacrament put together, are (parallel to what was said of the *Israelites* and *Gentiles*) a mutual confederation betwixt us and the crucified Saviour; on our parts, an acknowledging him for our God, and worshipping of him; and on his part, the making over to us all the benefits of his Body and Blood, (*i. e.* his death) grace and pardon, to sanctifie and to justifie us.

† So the Phrase τὸν ἄρτον ὃν κλάμῳ, will be all one with λαβεῖν καὶ φαγεῖν τὸν ἄρτον. (*To take and eat the Bread*) proportionably to the notion I gave of ποτήριον and of τοῦτο in the Gospel, *This is my Body*, i. e. *the taking and eating this Bread*, (not this Bread it self) and so it will be answerable to ποτήριον τῆς εὐλογίας, the Cup, not the Wine, to note the Wine in the Cup ready for drinking.

S. *You told me even now, that you would shew me how the Phrase* [This is my Body] *in the Gospel, (interpreted by* [*this* taking and eating is my Body] *was to be understood: perhaps it may now be time for you to pay me that debt.*

C. It is a fit season to do so; for this very Phrase of St. *Paul's* [*The Bread which we break is the Communion of the Body of Christ*] is the Key to open that difficulty, and indeed perfectly all one, of the very same importance with that. This *breaking, taking, eating of the Bread*, this whole action is the real communication of the Body of Christ to me, and is therefore by some * ancient Writers called by a word which signifies the *participation*, (communication and participation being the same, only one referred to the giver, the other to the receiver) the very † giving Christ's Body to me; that as verily as I eat the bread in my mouth, so verily God in Heaven

* *Damascen.* Μεταλήψεις. δι' αὐτῆς γὰρ Τοῦ θεότητος μεταλαμβάνομεν. † δέχεται σῶμα Χριστοῦ, Chrysost.

Heaven bestows on me, communicates to me the Body of the crucified Saviour. And so all that I told you of the full sense of that Phrase [*Communication of Christ's Body*] is again to be repeated here to make up the sense of those words [*This is my Body:*] which being so largely enlarged on, I need not now to repeat to you.

The Communication of the Body of Christ.

S. *I shall spare you that pains, and rest satisfied with what you have already afforded me, and now only remember you, that having gone through four parts of your intended method, the fifth is now next to succeed, to see what will certainly arise from these four views: Please you to proceed to that.*

C. I have in effect done it already; yet on condition you will fetch that part, which I told you was more circumstantial and extrinsecal, from that place where I laid down all on that head together, in the places of the Gospels, I will now give you a Compendium or Brief of the main substantial part of this Sacrament. And that consists only of two branches, one on our parts performed to God, the other on God's part performed to us. That on our part is * commemorating the goodness of God in all, but especially that his great bounty of giving his Son to die for us: and this commemoration hath two branches, one of Praise and Thanksgiving to him for this mercy, the other of † Annunciation or shewing forth, not only first to men, but secondly and especially, to God, this sacrifice of Christ's, in offering up his Body upon the Cross for us. That which respecteth or looks toward men, is a professing of our Faith in the death of Christ; that which looks toward God, is our pleading before him that sacrifice of his own Son, and through that humbly and with affiance requiring the benefits thereof, grace and

Two Branches of the Sacrament.

* So the *bitter Herbs* were זכר a *memorial* of the bitter *Egyptian* servitude, *Exod.* 1. 14. the use of the *Red-wine* was לזכר for a *memorial* that *Pharaoh* washt himself in the Blood of the Children of *Israel*. † So that Precept, *Exod.* 13. 8. is given by *Moses*, That in the Passover they should annunciate, or tell forth unto their Children, the mercy of their deliverance, (והנדת) and thence they call the Paschal Lesson הגדה *Annunciation*; and from thence, by a mistake of a passage in *Elias Levita*, *καταγγελίαν* did *Scaliger* conceive, that the night after the fourteenth of the Month *Nisan* was called הגדה, which belongs only to the Lesson then used.

pardon

pardon to be beſtow'd upon us. And then God's part is the accepting of this our bounden Duty, beſtowing that Body and Blood of Chriſt upon us, not by ſending it down locally for our Bodies to feed on, but really for our Souls to be ſtrengthened and refreſhed by it: as when the Sun is communicated to us, the whole bulk and body of the Sun is not removed out of its ſphere, but the rays and beams of it, and with them the light and warmth and influences, are really and verily beſtow'd or darted out upon us. And all this is the full importance of [*This is my Body*] or [this is the *Communication of his Body.*] And ſo I have paſt through the fifth undertaking alſo.

S. *There is then only a ſixth behind, to apply all this by way of illuſtration and confirmation to what is ſaid of this matter in the Catechiſm.*

C. This will be eaſily done, you would be able to do it your ſelf; yet I ſhall go before you in this alſo.

S. *The firſt Queſtion then is*, [Why the Sacrament of the Lord's Supper was ordained;] *and the Anſwer*, [For the continual remembrance of the Sacrifice of the death of Chriſt, and the benefits which we receive thereby:] *What is the meaning of that Anſwer?*

C. Diſſolve the words, and you ſhall ſee moſt clearly. Firſt, Chriſt died: Secondly, this death of his was a Sacrifice for us, an Oblation once for all, offered to his Father for us weak ſinful men: Thirdly, by this Sacrifice we that are true Chriſtians receive unſpeakable benefits, as ſtrength to repair our weakneſs, and enable us to do what God in his Son will accept; and reconciliation, or pardon for us miſerable ſinners: And fourthly, the end of Chriſt's inſtituting this Sacrament, was on purpoſe that we might at ſet times, frequently and conſtantly returning, (for that is the meaning of *continual*, parallel to the uſe of [* *without ceaſing*] applied to the Sacrifice among the Jews, and the duty of Prayer among Chriſtians) remember and commemorate before GOD and

* ἀδιαλείπτως.

and Man this Sacrifice of the Death of Christ.

S. *The next Question,* [What is the outward part or sign of the Lord's Supper?] *and the Answer* [Bread and Wine which the Lord hath commanded to be received] *are so plain, that I shall not crave your aid. I conceive it is this, That Bread and Wine is in this, as Water was in the other Sacrament, the Element or outward part, set to signifie somewhat else; this appointed by* Christ *to be eaten and drank, as the Water to be dipped in, or sprinkled with. And so likewise for the next Question, and first part of the Answer, That the* Body and Blood of Christ *is* the inward part, or thing signified *by the other, the Body broken on the Cross signified by the Bread broken and eaten, and the Blood poured out on the Cross signified by the Wine poured out into the Cup, and drank by us. But then what is the full importance of that which follows in the latter part of that Answer, That* the Body and Blood of Christ are verily and indeed taken and received of the Faithful in the Lord's Supper?

C. It is this, That in that Sacrament God really bestows, and every faithful prepared Christian as really and truly receives the Body and Blood of Christ. As truly as the Bishop or Presbyter gives me the Sacramental Bread and Wine, so truly doth God in Heaven bestow upon me on Earth the Body and Blood of Christ, *i. e.* the crucified Saviour, not by local motion, but by real communication; not to our teeth, but to our souls; and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirmed by the words of the Gospel explicated by the plainer Expression of Saint *Paul, That the Cup was the Communication of the Blood of Christ,* &c. The Body of Christ verily receiv'd.

S. *The next Question is plain also,* [What are the benefits whereof we are partakers thereby?] *Be you pleas'd to explicate the Answer to it.* The benefits of it.

C. Dissolve it again, and you will do it your self. Thus: The first benefit is the *strengthening of our Souls* The first.

by

by the Body of Christ, as our Bodies are strengthened by Bread. Bread signifies all nourishment for the body, and is called, you know, *The staff of life*, without which the body is not able to sustain it self, but grows feeble, staggers, and falls into the very grave of death and rottenness, if this staff be not constantly continued to it. Thus is grace to the Soul; we can do nothing that is in order to spiritual life (but fall into sin, custom of sin, the putrefaction of the Soul, and so to eternal death) without it: and having forfeited that stock that God had given us in Paradise, we have none of this kind left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come into the Church a new stock and staple of grace and strength, for every one that shall in the name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without sinning any more, (though not to possess us irresistibly, and so keep us that we cannot fall) yet to enable us to do that which God in Christ will now graciously accept at our hands, *i. e.* to serve him sincerely in holiness and renewed righteousness, and to enable us again (if we be not wanting to our selves) to continue and persevere thus to our lives end.

S. *You have shewed me the first Benefit, but I conceive there is another; what is that?*

The second.

C. It is *the refreshing of our Souls by the Blood of Christ, as our Bodies are refreshed with Wine.* Wine may be taken in a double propriety, one to refresh the thirsty, another to comfort the sick; as a little was allowed to *Timothy* for his * frequent sickliness. He that pants for thirst, hath his inward flame quenched (and so is refreshed) by Wine; and he that hath any indisposition of body, hath that eased (and so is also refreshed) by Wine. And just thus is the pardon of sin to a thirsty wounded Soul: the conscience of sin is a flame or fire within, and a deep wound to the Soul, and no rest, no quiet under it; and God's free pardon and remission, his speaking peace to the unquiet, his saying [*Thy sins are forgiven*] to the burthened and sin-sick Soul,

* πολυνοὶ ἀσθένειαι, the word used for the *diseases* as well as *weaknesses*.

Soul, is the greatest, only refreshment to that Soul. Let God say this word only, and thy servant shall be healed. And this Pardon was wrought by the Blood, *i. e.* again by the death of Christ, by the sacrifice and satisfaction of that innocent Saviour, by which suffering we are released, *by whose stripes healed.*

S. *But how is this strength and this pardon purchased by Christ's death?*

C. The strength thus: *Christ being in form of God, and equal with God, took upon him the form of a man,* all of him but our Sins, in this he suffer'd a shameful death; whereupon saith the Apostle, *God did highly exalt him,* rewarded this great humility and patience of his with this dignity and preferment, *That all power should be given to him both in Heaven and Earth*; that he might dispense to his Disciples all the riches of Heaven, *i. e.* that sufficient strength and grace which will, being made use of, raise us up from death, spiritual and corporal, enable us to live like Saints here, and raise us to life again hereafter. This power was indeed instated on him at his Resurrection, but purchased by his Death. Strength purchas'd by Christ's death

S. *How was the pardon of Sin purchased?*

C. You have oft heard; by the satisfaction wrought by him in his sufferings, taking upon him to be our surety, and to suffer in our stead, that as many as are renew'd by his grace may be releas'd by his sufferings; and from both these results the consummation of our hope, everlasting bliss in another world: God's mercy (when he is thus reconciled unto us in the Blood of his Son) rewarding every poor mean Christian action of ours with eternal Glory. And Pardon

S. *There remains now no more behind, but only the concluding Question, which supposing these* benefits *thus made over in the Sacrament, but imagining it impossible that unworthy, unprepared, profane Receivers should be ever the better for it, asks,* [What is required of them which come to the Lord's Supper?] *What have you to add to that Answer that were given to that Question?*

C. No more but this; That every man is infinitely concern'd to have his Soul always possest with every The preparation for worthy receiving.

part of that preparation; that the careless oscitancy and fatal stupidity of the world in never so much as considering whether they have any of them or no, is a most prodigious thing; that the time of preparing our selves for the *Sacrament* (which ought to be frequent, but how frequent is not defin'd in the Scripture, but left to the judgment of the Church) is a very fit time for that self-examination; that till that be done, and all and each of those graces found sincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuse any for not coming because he is not prepar'd, but rather aggravate the Sin upon him, that rather than thus fit himself, he will part with so great a treasure;) and lastly, that the particulars of which we must thus examine, and which we must thus require of our selves, are five. 1. True Repentance, (containing sense, sorrow, humiliation, contrition, confession of all former Sins.) 2. A stedfast purpose to lead a new life, a resolution to reform all, and that resolution such as will stand fast in the hour of trial or temptation. 3. A lively faith in God's mercy through Christ; a faith, and that a vital one. 4. A thankful remembrance and commemoration of his death. 5. Charity with all men. Every one of which being in their several due places particularly explain'd unto you, I shall suppose you sufficiently instructed, and only desire to oblige you that all this be not laid up to fill your Brain, but sunk down into an honest Heart, that knowing these things, you may be capable of that bliss that belongs to the doers of them.

O Holy Jesu, that camest down from Heaven, and wert pleas'd to pay that dear Ransom on the Cross for us, on purpose that thou mightest redeem us from all Iniquity, and purifie unto thy self a peculiar People, zealous of good works; *We beseech thee to write thy Law in our hearts, that most excellent divine Law of thine, that we may see it, and do it; that we may know thee, and the power of thy Resurrection, and express it in turning every one of*

of us from his Iniquities: that we no longer flatter our ſelves with a formal external ſerving of thee, with being hearers of thy Word, partakers of thy Sacraments, profeſſors of thy Truth, knowers and teachers of thy Will; but that we labour to joyn to theſe an uniform faithful obedience to thy whole Goſpel, a ready chearful ſubjection to thy Kingdom, that thou maiſt rule and reign in our hearts by Faith; and that we being dead unto ſin, and living unto righteouſneſs, *may have our* fruit unto holineſs, *may* grow in grace, and in the *practical* knowledge of *thee* our Lord *and Saviour* Jeſus Chriſt; *and at laſt, perſevering unto the laſt, attain to that endleſs glorious end, the reward of our Faith, the fruit of our Labors, the perfection of our Charity, and the crown of our Hope, an everlaſting bleſſed life of love and holineſs with thee, O Father of Mercies, O God of all Conſolations, O holy and ſanctifying Spirit, O bleſſed Trinity coeternal. To which one Infinite Majeſty we moſt humbly aſcribe the honour, glory, power, praiſe, might, majeſty, and dominion, which through all Ages of the World have been given to him which ſitteth on the Throne, to the Holy Spirit, and to the Lamb, for evermore.* Amen.

OF THE REASONABLENESS OF *Christian Religion.*

By *H. H.* D. D.

Ἕτοιμοι δὲ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος.

1 Pet. 3. 15.

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OF THE REASONABLENESS OF *Christian Religion.*

The Introduction.

IT hath always been accounted more reasonable to doubt of Principles first, and then to throw off the Deductions that naturally arise from them, than to contest the Conclusions when the Principles or Premisses are granted. This occasioned that Saying of *Picus Mirandula*, That *the Speculative Atheist was the greatest Prodigy but one, and that was the Practical Atheist.* To acknowledge Christian Religion to be true, and consequently that without sincere obedience to all Christ's Precepts, not only the infinite rewards of the Gospel are forfeited, but the infinite Torments become our Portion; and yet to live lives of prophaneness, and luxury, and indulgence to every liberty that suits with our humours, without fear or discomfiture of mind, is a shortness of discourse, that no man that hath consideration enough to examine, or judgment to compare, can chuse but discern, and condemn in himself. Sect. 1.

* —— *nam si nullum finem esse putarent Ærumnarum hominis, nulla ratione valerent Religionibus atque minis obsistere vatum.* Lucret. l. 1.

As therefore the * *Epicurean* that was resolved not to be repress't, or live in the awe of Religion and Priests, counted it but necessary to disbelieve the perpetuity of torments beyond this life; so hath it been Satans method (and the advantage which he hath taken of these times, from the commonness of casting down mounds and hedges, of disputing and questioning the most establisht Truths) to offer it to the Reason and Judgment of his Clients, Whether it be not more easie and hopeful to break up the foundation it self, than, while that remains in its firmness to demolish that which is erected upon it, and by entangling men in those practices which render them uncapable of receiving benefit by Christianity, to oblige them to endeavour to cast off the Doctrines, and to rid themselves from the ill consequences of it. Thus have some men taught themselves the skill and dexterity of unravelling Principles, and by giving themselves liberty to disobey Christ in some pleasant or gainful particulars have at last in their own defence (that they may salve their *Phænomena*, and appear congruous to themselves) arrived calmly to the scorner's Chair, the casting off Christianity it self.

Sect. 2. Instead of gainless complaints, I shall therefore hasten to give some check to this growing evil, and reduce the whole matter of debate to these two Heads.

Sect. 3. First, I shall consider the grounds of Christianity in the gross, or bulk, all of it together, and in some measure justifie the reasonableness of them; and then, secondly, I shall descend, in the retail, to the survey and vindication of those particular branches of Christianity which appear to men at this time to be least supported with Reason.

CHAP.

CHAP. I.

The Grounds of Christianity, or the Reasons upon which Men embrace Christian Religion in the gross, all of it together.

IN [illegible] of the many grounds (or several branches and improvements of the same one complicated ground) which * other men have very rationally enlarged on, this present Discourse, (which desires not to expatiate, nor to suppose the Reader to have renounc'd his Christianity wholly) shall confine it self to these two Heads: First, the Testimony on which Christianity is built; secondly, the advantages that those which embrace it shall reap by it. The first will render the belief rational, and conclude it impious to doubt of it. The second will render the belief gainful, and conclude it most uncharitable to our selves, yea, and unsafe and treacherous, not to adhere to it. The first will pronounce it, with the Apostle, *a faithful Saying*; the second, *worthy of all acceptation*. The first will reconcile it to our Brains, the second to our Hearts: The first will give it possession of our Understandings; the second will ravish our Wills with the beauty and lustre of it. *Sect.* 1.

* *H. Grotius*, and *Ph. Morney du Plessis*, &c.

The Testimony on which we believe *Christianity*, *i. e.* on which we believe that Christ was sent from God to reveal his Father's Will unto us, and to be believ'd in all that he deliver'd to the World (which when it is believ'd, it necessarily follows that all and every part of *Christian Religion* is infallibly true, and capable of no farther doubting) is the most important, and convincing of Belief, or Faith, which can be imagined. *Sect.* 2.

For if the Apostle had not said it, it is yet in it self most evident to common sense, That *Faith cometh by hearing*, *i. e.* that I cannot believe any thing to be true on any better nay, on any other ground, but only that I hear it thus affirmed. And as the affirmation is, such *Sect.* 3.

is

is the belief: If the affirmation be from a fallible person from a meer man, the belief must be a fallible belief; but if the person affirming be infallible, then is the belief infallible also.

Sect. 4. That infallible affirmer is but one, *viz.* GOD, of whose nature it is to be veracious, to be able to do any thing but to ly, which was also affirmed by Christ out of the Principles of common nature, *Let God be true, and every man a lyer*; *i. e.* though no infallibility of testimony can be attributed to any meer man, yet whatsoever is testified by God, doth certainly deserve to be fully credited.

Sect. 5. And therefore if God shall testifie the truth of any thing, there can be no farther scruple or possibility of doubting or suspecting the truth of what is so testified, then there is actual doubt whether the God of Heaven be God, or whether the God of truth be the Father of lyes: which as it is a degree above the denying of Christ, and above the infidelity either of the Jew, or Mahometane, or even of Heathenism it self, in that notion wherein it signifies the * acknowledgment of more gods than one, (for all that have adored any Deity have acknowledg'd that God, or gods, to † *speak nothing but truth*) so is the pretending to it peculiar to very few since the beginning of the World; there being not many that appear in story to have affirmed that there is no God at all, and those not able to perswade others that they did believe themselves when they so affirmed.

* πολυθεότης τῶν ἠθνῶν.
† ἀληθεύειν καὶ ἐνεργείαν, *Pyth.*

Sect. 6. Now this Affirmation or Testification of God, that Christ was sent from him to declare his Will to us, &c. (upon which, being once supposed, the truth of all Christian Religion truly so called is immediately and infallibly founded) hath more than one way been authentically interposed. Such are the many repeated Testimonies of the Prophets in the Old Testament (which finding a perfect completion in Christ, and none but Christ, do amount to a divine testimony.) Such was the coming of the Angel to *Mary* the Mother of Christ, and to *Elizabeth* the Mother of *John Baptist*, in the New Te-

Teſtament; as alſo the *Star* which lighted the wiſe men of the Eaſt unto him, (and of which the [a] Heathens themſelves have affirmed, not only that it was a ſpecial Star that never before appeared in the Heaven, but alſo that it had a portentous ſignificancy, *pointing at the deſcent of a venerable God, for the ſalvation of men, and the good of Mortals.*) So again that of the Miracles wrought by Chriſt and his Apoſtles, which are another kind of God's ſpeaking to us in men, and upon Earth, (particularly that of raiſing the dead) and are by the Apoſtles ſtiled, what in reaſon they are, demonſtrations, *Acts* 2. 22. and teſtifications of God himſelf, *Heb.* 2. 4. But above all, his own *Reſurrection* out of the Grave, after he had been crucified by them. God by thus raiſing him is ſaid (moſt truly according to the dictates of Reaſon) to have [b] given to all men Faith, *i.e.* an argument of full conviction, that he was what he pretended to be, and ſo to [c] ſet him out as the Perſon to be believed on, [d] being powerfully and determinately pointed out by that great act, to be the Son of God. But becauſe all of theſe would much lengthen this Diſcourſe above the deſigned proportion, and becauſe each of them are largely inſiſted on by others, and becauſe no Teſtimony is ordinarily deem'd more authentick than that *audible Voice*, I ſhall therefore chuſe principally to inſiſt on that one ordinary way of God's teſtifying to men, known to the Jews by the title of בת קול *the daughter of voice*, or of *thunder*, *i.e.* a Revelation from Heaven, deliver'd in (or coming out of the midſt of) Thunder, which, ſay the Jews, was the ſpecial way of God's revealing himſelf under the ſecond Temple.

[a] *Eſt quoque alia veneratur & ſanctitur hiſtoria, quæ perhibet ortu ſtellæ exſtitiſſe mortalis non mortalem præſentiam, ſed deſcenſum Dei venerabilis ad humanæ ſervationis* (without queſtion δεδηλωκυιαν ταυτησε in the Greek, tho' that be not extant) *veritatem mortalium gratiam, quam a Chaldæis obſervatam falſe teſtantur, qui Deum nuper natum nunc ribas venerati ſunt.* Chalcidius *in Plat. Timæum*, p. 219.

[b] πίστιν παρασχὼν πᾶσιν Acts 17. 31.

[c] ἐχειροτονησε αὐτὸν καὶ νεκρῶν, Rom. 1. 4.

[d] ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, ἐξ ἀναστάσεως

πίστιν, ἡ δόξα αὐτὸ δόξα, ὥστε πλὼ πίστιν ὑμᾶς εἶναι εἰς Θεὸν, 1 Pet. 1. 21.

And by this God three times gave teſtimony to Chriſt. *Sect.* 7.
First, immediately after his Baptiſm, *Behold, the Heavens were opened to him*, i. e. viſibly and miraculouſly parted aſunder, *and he*, i. e. *John* that baptiſed him, *ſaw the Spirit of God deſcending like a Dove, and coming upon him*, i. e. deſcending, as a Dove deſcends upon any

any thing, viſibly hovering and lighting on him; *And beheld, a voice out of the Heavens ſaying*, i. e. as the Heavens parted aſunder, a clap of thunder came out, and with it a voice delivering theſe words, *This is my beloved Son, in whom I am well pleaſed, i. e.* this is my Son, whom I have ſent, his coming to the World, and his undertaking is perfectly agreeable to, and hath its original wholly from, *my Will*. From which Teſtimony of God's it is conſequent, That whatſoever he teaches, comes from God, and is to be embraced as that which is perfectly his Will and Law. And it is obſervable, that in one of the old Prophecies of the *Meſſiah*, where it is foretold, that *God's Spirit ſhall deſcend upon him*, it is affirmed almoſt in the very words which were here ſaid to come out of the thunder, that *this was God's beloved, in whom his ſoul* (i. e. he) *was well pleaſed*.

Sect. 8. So again a ſecond time, in the preſence of three ſober men (which was the number by which the weighteſt matters were authentically teſtified) *Peter* and *James* and *John* being all with him in a mountain, *Beheld, a lightſom cloud overſhadowed them, and a voice out of the cloud, ſaying, This is my beloved Son, in whom I am well pleaſed: hear him.* Giving an unqueſtioned Authority to all that ſhould ever come from him after.

Sect. 9. Thirdly, At a time not long before his death, when he was a praying to his Father to glorifie his Name, *A voice came from Heaven, ſaying, I have both glorified it, and will glorifie it again. And of them that ſtood by, ſome ſaid that it thundred; others, that it was an Angel that ſpake to him.* From both which it is eaſily concluded, That God, whether by or without the Miniſtery of an Angel, was heard to ſpeak to him out of the Thunder.

Sect. 10. What was thus done perſonally to Chriſt, was with ſome ſmall variation promiſed, (and ſo by *John Baptiſt* firſt foretold) that it ſhould be performed (after his departure) to his Apoſtles or Diſciples, who were to preach his Doctrine, and what they knew of him, after his going out of this World: and accordingly, in the

the very manner which was foretold it came to paſs, as all other things foretold by him did punctually follow. For *as they were all together, there was ſuddenly a noiſe from Heaven, as of a violent wind, and filled the whole houſe where they ſate.* And ſo this (ſtyled the * *Baptizing them with the Holy Ghoſt*, i. e. Receiving them with a far higher Ceremony than that of Baptiſm, *viz.* with a ſhining glorious deſcent of the Spirit of God upon them) did at once give them their Commiſſion from Heaven, and was a teſtimony of God himſelf, That what they ſhould teach from Chriſt, was the very Doctrine which God required to be embrac'd by the World. * *Acts* 1. 5.

Sect. 11. And of this ſort there was yet farther one moſt eminent paſſage. A known and eminent Jew, one *Saul*, who by his Sect (a *Phariſee*) and by his extraordinary warmth and zeal to the Jewiſh Law, in oppoſition to *Chriſtianity*, had intereſſed himſelf profeſtly in the perſecuting of it, had a principal hand in the putting St. *Stephen* to death (as appears by the Witneſſes *laying their garments at his feet*, Acts 7. 58.) and was engaged in a moſt vehement bloody deſign againſt the Chriſtians in *Damaſcus*, and having gotten Letters of commiſſion from the High Prieſt to that purpoſe, *Acts* 9. 1. was now very rageful upon his way thither: This man thus *breathing out threatnings and ſlaughters againſt the Church*, and as he was cloſe to *Damaſcus*, his journeys end, on a ſudden *a light from Heaven ſhone about him*, like lightning flaſhing about his ears; and *falling to the ground*, by that means he heard a voice ſaying to him, *Saul, Saul, why perſecuteſt thou me?* in words ſo convincingly deliver'd, that he knew aſſuredly that it was God that by an Angel thus appeared and ſpake to him: and thereupon he gave anſwer immediately, *Who art thou, Lord?* The voice reply'd, *I am Jeſus, whom thou perſecuteſt*, with the addition of other words, which ſtruck him into ſuch a horror, that immediately trembling, and in agony of paſſion, he ſaid, *Lord, what wilt thou have me to do?* And was again anſwer'd what he ſhould do, *Go unto the City*, and there he ſhould

ſhould receive particular directions. Which accordingly happened, and this Perſon became immediately a prime Apoſtle, or Preacher of Chriſtianity. This thing was not done privately, but every circumſtance of the ſtory was publickly known at that time: his Letters from the High Prieſt were known to the *Sanhedrin*; and before he came to *Damaſcus*, the news of them was come thither, ſo far, that *Ananias* a Chriſtian there, that in a viſion from God was bid to go to him in ſuch a Houſe, made this objection againſt obeying the command, That this was the man that had done ſo much miſchief, and was now come with ſuch a Commiſſion to apprehend all that profeſt *the Worſhip of Chriſt* in that place. And beſides, there was company with him on the way when the Prodigy befel him, and all they *heard the voice*, and *ſaw no body*, Verſe 7. 'Tis true indeed, that in one relation of that paſſage, *Acts* 22. 9. it is ſaid, *that they heard not the voice.* But that (as all other ſeeming contradictions of the Scripture) is eaſily ſalved, by obſerving, that the word קול in Hebrew, which ſignifies a *Voice*, ſignifies *Thunder* alſo, as *Heb.* 12. 26. *Whoſe voice* (i. e. *thunder*) *ſhaketh the earth*; and ſo very often. And ſo where it is ſaid, that *they heard the voice*, the ſenſe is, that *they heard the thunder*, which was joyned with the lightning that flaſht about him: and when it is ſaid, *they heard not the voice*, it is expreſt in the place what is meant by it, *they heard not the voice of him that ſpake to him*, i. e. the voice of Chriſt immediately appearing from Heaven, and calling unto him, *Saul, Saul, &c.* but only ſaw the lightning, and heard the thunder: but what was ſaid to him he only heard that was concern'd in it; but by the effects, his anſwers, and conſequent charge, they eaſily diſcerned that alſo, tho' they heard it not. This ſtory did this man always avow as a notorious Truth, whenſoever he was called in queſtion by Jews or Romans for preaching Chriſt; and there was never any queſtion made of the truth of it: And this went for his Commiſſion to be an Apoſtle of Chriſt, and he never ſought for any other; and after doing

doing more service in the Church than all the rest of Christ's own (regularly chosen, and designed) Apostles, he at last laid down his life for the Testimony of that Truth which before this he had so sharply persecuted.

This is not all yet; for at the beginning of the diffusion of the Gospel to the Gentile World, and for the declaring of God's Will in that particular, there was not only a Vision to *Cornelius*, and an Extasie, and an audible Voice from Heaven to Saint *Peter*, in these words, *Arise, Peter, kill and eat*, (the obscurity of which words, and of the Representation to which they belong'd, was presently interpreted by the Effect:) but beyond both these, it follows, That at the preaching of *Peter* to *Cornelius* and the rest of his Company of Gentile Believers, the *Holy Ghost fell on all that heard the Word*, i.e. probably came down upon them in some way of visible appearance, (the like * as before had befaln the Apostles;) or if not so, yet in such manner as evidenc'd it self by giving them power of *speaking strange languages*, and other Gifts and Graces, fitting them for several conditions in the Church. And this was seen by the Jews, that were very far from being inclinable to believe such a thing of Gentiles, and being convinced by the evidence, † were astonish'd at it, rapt with admiration at the strangeness, but no way doubting the truth of it. And it so fell out, that *Peter* afterwards being call'd in question by other Jews, for what he had then done in preaching to Gentiles, (which they thought utterly unlawful) by this relation of the descent of the Holy Ghost upon those Gentiles, ‡ he satisfied them; which sure he could not have done, if there had remain'd any doubt of the truth of it. And the same fell out again to the *Ephesian* Disciples, and the truth that it did so was evidenced, by their *speaking* all *strange languages*, (which they had never learn'd) *and prophecying*. Two Gifts which were so constant consequents of that *coming* of the Holy Ghost on any, that they testified it convincingly to those that had no evidence of the fact. *Sect.* 12.

Acts 10. 44.

* See *Act.* 15. & 11. 15. & 17.

† Vers. 45.

‡ Acts 11. 15. & 18. Acts 19. 6.

The Propriety of this Descent to this Turn, and to that other grand one of giving Commissions (and authorizing, *Sect.* 13.

zing, and so testifying the Truth of all that should be taught by them on whom the Spirit thus descended) may perhaps be better understood, by remembring the Customs appointed by God among the Jews. Those that were among them called to be Prophets out of their Schools, were assumed and consecrated to it by Anointing, (a Ceremony of advancing to some eminent Office; and therefore the Chaldee Paraphrase for *Unction* reads ordinarily דבא *Advancement.*) Now for many years before this coming of Christ Prophecy had failed among the Jews. Under the second Temple say they, there was no *Oyl*, nor any * way of Revelation, save only that of the voice from Heaven. Now therefore when God was thus pleased to send his Son, to reveal his compleat Will unto the World, and from him to continue the same by his Apostles and others after him; in stead of that solemn Ceremony of Unction, is this visible descent of the Holy Ghost on him, and on them, in a shining fiery Cloud, and with it these words of Consecration to Christ, *This is my beloved Son, &c.* and in lieu of that Voice, the Gift of Tongues to the Apostles and others. This was foretold by one of the Jewish Prophets long before, That *the Lord should anoint him to preach*, and that *the Spirit of the Lord should be upon him*, i. e. that he should be anointed, *i.e.* ordained to this Office of preaching God's Will, not by material Oyl, but spiritual Unction, by the real descent of the Spirit of God upon him. And accordingly one of his Disciples, Saint *John*, being to confute a sort of *Antichristian Hereticks* of his time, which deny'd Christ to be come really in the Flesh, useth no other Argument (to fortifie them to whom he writes) but only the mention of this Testimony from Heaven, this Descent on Christ and the Apostles, and others who had instructed them in Christianity; which he veils under the title of the Unction, *viz.* that Unction vulgarly known among them by that name; the † *Unction from the Holy One*, as he calls it, *i. e.* from

* *Gradus Revelationis Divinæ quatuor. Nesuah, prophetia per visionem & spectra. Ruach Haecodesh. afflatûs Spiritûs Sancti, qui erat sine istis ut in David. &c. Urim & Thummim, in pectorali iudicii* (splendescentia pectoralis, seu *Hoschen*, prænuntians *Judæis* victoriam, quod cessavit splendescente *Ann.* 200. antequam ego scriberem, *inquit Josephus*, cum Deus irasceretur ob transgressiones Legum. Vid. *Suid.* in voce *Sphed.*) *& Bath Col*, i. e. *vox cœlitus audita; & hæc ultima erat sub templo secundo, &c.* Vid. *P. Fagium in Targum Pent.* Exod.

† 1 *John* 2. 10.

God

God in Heaven, by which (as by their Teachers it had been communicated to them) they *knew all things* (*i. e.* were sure that the Doctrine they had been taught was true) *and needed not to be taught by any*, i. e. wanted no more Arguments to confirm this Truth unto them: That Unction, as he farther adds, *teaching them of all, i.e.* giving them sufficient instructions in that matter, and in all other such Fundamental Truths of the Christian Doctrine, testified to them by those who had been thus anointed immediately from Heaven, authorized to teach them Truth. This same again, as far as concerned Christ, is by another * Evangelical Writer joyned with his working of Miracles, and called *God's anointing him with the Holy Ghost and with power*, (as in † another place *God's anointing him*, alone) which is directly the same with that other Phrase used by St. *Paul*, the ‡ *demonstration of the Spirit, and of power*, the Descent of the Spirit, and working of Miracles: the two things which he urged to the Jews or Heathens whersoever he preached, (as things which he was sure they could no more contradict than Demonstrations themselves, there being so many then alive that could witness the truth of them.) In which respect, he after tells them of God's having confirm'd them into Christ, and anointed and sealed them, all in the same sense, to signifie God's having afforded them these convincing Testimonies of the truth of Christianity, preached to them by those on whom the Holy Ghost had descended, and who wrought Miracles among them.

* Acts 10.38. † Acts 4. 27. ‡ 1 Cor. 2. 4.

That this was a very competent Confirmation of the Doctrine of Christ, may yet farther appear by considering, first, the Persons to whom this was to be done, the then Church of God, the People of the Jews, which were acquainted with his Voices, and his Prophets, and his Oeconomies formerly among them: Secondly, the matter that was thus to be confirmed, no greater change than to which this way of attestation may in reason be deem'd abundantly proportionable. For the things to be believed, only the real completion of some things which had been before foretold, and the revealing some

Sect. 14.

truths which had been more obscurely represented in the Old Testament; and then those, how high and mysterious soever, yet being clearly revealed by Christ and the Apostles in the New, and the explicit belief of them no further required of any than in proportion to the degree of the revelation of them, the revealing of them must be looked on as the satisfying of an appetite, a desire of more knowledge (which is naturally in all men, and is sharpned by the having received some imperfect rays of it) and consequently should not in reason be expected to be attested with such a pomp of signs and prodigies, as impositions of Tasks and exactings of obediences are wont to be. Then for the things to be done in Christianity, the duties and observances; It is again considerable, that the change in that respect was not such as would denominate it a new Religion, but only the reforming and perfecting that which was before received among the Jews, and the making it more tolerable and easie to be received by other parts of the (Gentile) World. The worship of the One True God, Creator of Heaven and Earth, (contrary to the false worships of the many gods and idols of the Heathens, and to all the unnatural lusts attending them) had been sufficiently testified to the Nation of the Jews by many voices from Heaven, and undeniable attestations of God himself (and indeed to other Nations by the fearful, miraculous Judgments shewn in *Egypt*, and on the *Canaanites*, under the conduct of *Moses* and *Joshua*, &c.) and by God's continual residing among that people, and his attesting that by the *Urim* and *Thummim*, by the several Prophets sent by him, and the other ways of revelations. And to those that granted all this it was foretold (so often that no Jew doubted of it) that there should come days of Reformation, that there should come a *Messias*. This was long ago promised through all passages of their story: to *Adam* under the title of the *Seed of the Woman*; to *Sem*, that *God should dwell or pitch his tabernacle in the Tents of Sem*, take flesh upon him in his family; to *Abraham*, to *Judah*, to *David*, and all-along through the writings of their

their Prophets. Concerning this *Messias* their carnal Hearts had pre-conceived some mistakes, as that he should be a glorious King here, and make them again (after their being subdued by the *Romans*) a most victorious, glorious People on Earth, and this howsoever they demeaned themselves, only by the priviledge of having *Abraham* (to whom great promises were made) *to their Father*. At last this *Messias* (otherwise described by their Prophets, as one that should come in a mean and lowly manner, no way desirable to the eye of the World, *Isa.* 53.) comes just as he had been foretold, a *forerunner* being sent before him, on purpose to prepare his way, to dispossess them of their fond perswasions of their absolute election by having *Abraham* to their Father, and pointing him out particularly as the *Son of God*, the *Messias* that was now to be received (as he had been so greedily and so long expected) by them. This *forerunner* that thus foretold, and after pointed him out, was (as they that crucified Christ confess) by all the * Jews taken for a Prophet. And moreover to this testimony of this acknowledg'd Prophet, comes in the addition of the miraculous descent of the holy Spirit, and the voice from Heaven, and all that hath been mention'd consequent to that. And to those among whom this had always been acknowledg'd an authentick way of attesting God's Will, nothing could be more required but this. Christ then (or God himself in humane nature, assumed of a Virgin, and born after a supernatural manner) when he came to thirty years old, (the age of a Doctor among that People) sets to this business which it was foretold he should perform, tells them how the former Law was to be reform'd, (and especially their former Lives from external observances to internal purities) and how to be filled up and perfected in some particulars; and then lightly changes some ceremonies customary among them, and accommodates them to present use, removes the wall of division which had been between them and all the rest of the World, shews them that that was meant only to keep them from imitating the Heathens

* Mat. 21. 26;

sins, and now that there was more need that Heathens and they should love one another, and joyn to reform both their Lives, and practise Christian Virtues, than keep that supercilious distance from one another; and in a word, he brings the whole matter to such a model, as all other men but the Jews like extremely better than that which was before among them, and consequently, come in in sholes at the preaching of it: and the Jews that do not so, acknowledge the only reason why they do not, to be their zeal to their law of outward performances, and the perswasion of their absolute election; that is, in effect, that they had no other quarrel to him, but only that he did not teach the doctrines that they liked and were before imbued with, which if he had, he had by that very means done contrary to the Prophecies by them allow'd of, which foretold he should work a Reformation. Upon these unreasonable terms they crucifie him: and by their doing so, more wonderful attestations yet are given to all this. In his very death the Sun is miraculously eclipsed, at a time of the Moon when by nature it was absolutely impossible, and so far against all Rules of *Astronomy*, that learned men in other places took notice of it to be a violence done to Nature, which must signifie some great matter. Then a Prodigy befalls the Temple, and that a very significant one. Then the Bodies of many dead men arise and go to *Jerusalem*, and are seen by many. But above all, he himself riseth from the dead, and Angels again are sent to give notice of it: and those that at his death had fear'd themselves deluded (as Adversity is a great temptation, and by Christ himself foretold to be so) are every one of them confirmed by seeing, touching, talking with him: and what is seen and testified by them was *seen* also by *five hundred persons at once*, which lived many years to attest the truth to all that doubted it. And at length (which was the most immediate testification of the truth of all the former) he is bodily and visibly taken up into Heaven, before their Eyes.

Sect. 13. When that was done, there was but one imaginable method behind, that, according as he had promised while

while he was upon earth, he should, being himself departed, *send the Paraclet*, which by descending visibly upon the Apostles, and by endowing them with the gift of doing Miracles, and of speaking of all Languages, which they were known never to have learnt, should enable them to convince the World, by the testimony of Christ's Resurrection and Ascension, and destroying of Satan by his death (the most improbable means of working victories) that he was the *Messias* foretold, that *Seed of the Woman* that should *break the Serpent's head*. On strength of this, they which so lately doubted, now chearfully lay down their lives in testifying of all these truths: And those Jews that did not yet believe on him were, according to his distinct Predictions, many times repeated, (they, their Temple in which they trusted, their City, their whole Nation, and infinite multitudes of them, wheresoever they were found) most stupendiously destroy'd by the *Roman Eagles* or *Legions*. All this (thus hastily put together, so as necessarily to omit many weighty circumstances under every head) is sure Prodigy enough to attest and authorize no greater a change than the clearer Revelation of some obscurer Truths, the confutation of some false Doctrines, and the reformation of some Ceremonies, and the perfecting and heightning of some Laws less perfect before, and the instituting of a few useful Ceremonies in stead of many burthensome ones, can be thought to amount to.

This first ground of believing Christianity being thus mention'd, is not capable of any dispute from any reasonable man, unless from him which shall question whether this be not fabulous in the relation; *i. e.* whether first there were ever indeed heard such voices; or secondly, whether they were not delusions of the hearers, or at least the voice of some other, and not of God. And to him that shall make the former scruple, I shall be able to give as satisfactory an Answer as is possible to be given of a matter of this nature, of any the lightest or weightiest consequence: to a matter of this nature, I say, *i. e.* of a matter of fact, (for such *Sect.* 16

it must needs be, that such a Voice was heard from Heaven) and that fact past so many hundred years ago. For first, that fact was of necessity to be confined to some determinate time and place, to be done somewhere, and why not in *Judea*, where it is said to be done? to be seen by some particular men, and by them of necessity (if it were to be known) to be attested to others: nay, if it had been done so as to be heard and seen by the whole World then living, (though that this should point out that one Person *Jesus*, would not be well reconcilable with that, because his Body could not be in every place) yet could not the next Age come to know this, but must be forced to make use of the attestation of men of that Age to reveal it to them, and so proceed by the very way that now is allowed us, that of Faith or Believing. For secondly, should there at this hour come the like voice from Heaven, in the hearing of any the most credible honest men of this Age, what way would be expected to convince the Ages to come (who should not be present to hear it) of the truth of this, but by the constant affirmation of those who are now ear-witnesses of it, and by their committing all this to writing now, so that all that should now live, and suspect, or believe it a forgery, might be able to examine and discover the truth of it; especially, if to that they should joyn the doing of the greatest Miracles, which coming only from God, cannot be conceiv'd to be by him allow'd to assist the bringing a Lye into the World?

Sect. 17. Beyond such testimony of Eye or Ear-witnesses thus publickly and authoritatively protested, and convey'd to Posterity, there is no rational evidence imaginable for those that lived not in that Age; nor do men at any time exact or require any more authentick proof of matters of fact, or ground of believing any thing. For as to the voice of God again from Heaven, (which alone can pretend to be above this) this is not at all commodious to this turn; for this were for God to multiply prodigies improperly and unseasonably, 'tis sure unnecessarily, and to all that were not present this would be again as questionable as the former. For

For the testifying an high important Truth, which cannot otherwise be known, God hath been pleas'd thus personally to interpose his own power and authority, and to speak from Heaven, yea, and repeat that again and again, that there may no matter of doubt remain concerning it: But when that hath been thus done by God sufficiently, then are there sufficient human means to convey the truth or history of this fact to other men, *viz.* the testimony of those that saw or heard it. And as it were ridiculous to suppose or expect from God, that he should testifie from Heaven, that such men did hear that former voice from Heaven, so the same Law of God and Nature which forbids lying as sinful, forbids also Incredulity as irrational, when a thing is by unsuspected Witnesses, upon certain knowledge, with so many improvements and advantages thus sufficiently testified. And if God upon mans several incredulities should be still oblig'd to give witness to his Truths by his own voice, then should he cut off that Rule for Belief, which in all other things (agreeably to the dictates of reasonable nature) he hath made standing among men. And in this case to require any higher testimony, were the same inconvenient absurdity as not to believe any thing upon any other ground than that of sight (which is indeed to mistake knowledge for belief, or evidence for adherence, and must necessarily leave nothing of virtue rewardable in that Faith which is so violently and unavoidably produced) or to expect a Voice from Heaven to give me daily assurance of all the passages or relations of History, and not to believe that there was such a man as *Alexander*, or *Cæsar*, or *William the Conqueror*, or *Elizabeth* the late (but before our birth) *Queen* of this Kingdom, unless some *Voice of God from Heaven* attest it to me. *Sect.* 18.

They that cannot believe at any cheaper rate than of a new minutely Prodigy from Heaven, for every act of believing, a Prodigy from Heaven, or (more plainly) they that will not believe any thing but what they know must be fed also as well as taught by Miracle, or else must be oblig'd to abstinence (greater than any man inflicts upon himself) by continuing constant to that *Sect.* 19.

Principle. For no man hath Demonſtration, or Infallibility, or Evidence, for his ſafety in any bit of meat that he eats, or the firmneſs of any floor he ſtands on; it being always poſſible, that what doth moſt nouriſh and ſuſtain, might by ſome poiſonous mixture ſmite and deſtroy; that the roof that covers and protects might minutely overwhelm and bury us: yet are we not ſuch *Hypochondriacks* in theſe matters of daily uſe, (and in them that are, it is interpreted an eminent defect or decay of Reaſon, and not an higher pitch of it) as to deprive our ſelves of the benefit of food and raiment upon conſideration of theſe remote poſſible dangers, nor to fear all things, but what we know infallibly.

Sect. 20. And if it ſhall be ſaid that Eating is neceſſary for the preſervation of Life, and that *that Conſideration* makes it reaſonable to truſt on thoſe grounds, becauſe by diſtruſting we ſhould ſubject our ſelves to a certainty of that whereof the other is at moſt but an hazard; I anſwer, firſt, That this Inſtance was produced only to ſhew that we think it reaſonable, without fear or doubt, to rely on ſome things for which we have no demonſtration or knowledge of the impoſſibility of the contrary, and that is ſtill proved by this inſtance, though it be granted that eating is neceſſary; becauſe if the neceſſity of eating were the cauſe that made men venture that hazard, they ſhould never venture it till they were neceſſarily to ſtarve without it; and when they did ſo, they ſhould do it with continual doubt, and fear of the poſſible danger: neither of which are thought rational, nor practiſed by conſidering men. And ſecondly, the interpretation of [*being fed*] in the inſtance, was [*the whole courſe of men in feeding*;] which is not the proportioning of food to the neceſſities of life, or the *Leſſian* or *Cornarian* diet, but the free manner of feeding among men, ſuch as was parallel'd to the ſtanding on a floor that might poſſibly fall, that is, being in an upper room; which being not at all neceſſary to life, and withal poſſible in nature that it ſhall minutely be our death, is yet made uſe of among all wiſe men with as much confidence and fearleſneſs as it is expected of us that we ſhould believe the Goſpel. This

This may be enlarg'd to the several businesses of the World, wherein all men act most confidently; to that of Trafficking and Trading, and all kinds of Merchandising, which are really mix'd with not improbable hazards: the whole life of the Husbandman is a continual example of those that think fit to adhere and believe and act accordingly, without having receiv'd any demonstration. And none of all these are ever counted irrational, even by those who have fixed no Thoughts beyond this life, and the thriving and prospering in it, and who consequently are to lose their chief and only good if it should miscarry, and who in all things of that nature are generally as rational and wary, and hard to believe without securities, as the wisest men in the World. *Sect.* 21.

And if we will in the business in hand (the believing of the Apostles relations concerning those Testimonies given Christ from Heaven, wherein we have infinitely stronger grounds to build our Faith on, Securities and Convictions incomparably more pregnant and vehement) allow it reasonable for us to do that once, which in all other things we do confidently every minute of our lives, *viz.* believe what we have all reason to believe, without exacting of evidence or demonstration, there will be no more requir'd of us in this matter. *Sect.* 22.

That this is directly the case in hand, and over and above this, that the testifying of the Gospel hath all imaginable advantages, will appear by a bare application of the particulars. *Sect.* 23.

The Voices from Heaven concerning Christ are testified by the joynt concurrence of all that were present at them, no one finding any cause of scruple or interposing any doubt concerning them. Those very Persons, with the addition of many more, are allow'd the favour of seeing him after his Resurrection, of using all the most infallible means of securing themselves and others of the reality of this. Being thus assur'd, they make it the business of their whole lives after to communicate it to others, some in writings, all in preaching thro' all parts of the World, (whither they travel'd on purpose *Sect.* 24.

poſe to propagate this Truth) agreeing in the whole matter of ſtory, and in every circumſtance of it. The truth of what they ſay they again back with Miracles on one ſide, with completion of Predictions, both of the Prophets of old concerning Chriſt, and of Chriſt concerning them and the ſucceeding Ages, (eſpecially that concerning his ſpeedy coming in vengeance againſt his Crucifiers) on the other ſide: both Teſtimonies of *God*, to authorize *their* Teſtimonies. In propagating this doctrine as they uſe not ſtrength or force, which hath been the Engine by which all other Religions have received their growth, ſo they never endeavour to diſturb States or Governments for (or by) the planting this Doctrine, but always preach ſubjection to the Powers which are any where eſtabliſh'd, and without all reſiſtance profeſs (and by their actions demonſtrate) themſelves oblig'd to ſuffer whatſoever their lawful Magiſtrates inflict on them, and contend only with their Prayers to God, that they may live quietly and peaceably under them, having ſtill their croſs in their hands, and many times on their ſhoulders, to follow Chriſt. And if this were not ſufficient to prevent or to ſatisfie the Jealouſies of Heathen Princes, yet upon that very account it is the greater teſtimony of the truth of their Doctrine, when they that propagate it are ſo far from deſigning any temporal advantages to themſelves, which might bribe them to the depoſing an untruth, that they actually part with their very lives, and conſequently with all capacity of thoſe poſſible advantages, and acquire nothing but Reproaches, and Torments, and Death it ſelf; and all this without any other imaginable reward or payment in commutation or reparation for all this, ſave only the future expectation of *that* for which they yet had no farther aſſurance than the truth of that which they thus confeſt: nay, yet farther, when they have given this coſtly Teſtimony to this Truth, God again bears Teſtimony to them, and by Miracles wrought at their Monuments, *being dead, they yet ſpeak.*

Sect. 24. That all this is thus true, is again it ſelf teſtified, not

not only by records still extant under their hands who wrote the Gospels and the Acts, and by footsteps and remainders of all others preaching, wheresoever they taught, but also by the like consent of the whole Church, *i. e.* whole multitudes of that age wherein this is pretended to be written and taught, who being convinc'd with the truth of what we now enquire after, readily gave up their names to the belief of it, and to the consequent confession of Christ, though the doing it did in like manner cost them very dear, the parting with their espoused customs of living, whether among the Jewish or Gentile World, their pleasures, their worldly wealth, and oft-times their lives also.

Beyond all this, the success which attended it had so much of strangeness in it, (*viz.* that from such mean and simple beginnings and instruments, without any kind of power or earthly authority to back it, without one Sword ever drawn in defence of it, Christianity should soon obtain such a victory over the Hearts of men in so great a part of the World) that nothing but Truth, which hath that over-ruling force in it, can be deem'd to have been its Champion. *Sect.* 26.

Lastly, That these are the Writings, those the Tradition of those Eye-witnesses whose they pretend to be, and that they were by such sholes, such multitudes of men of all Nations believed then, and that Belief signed by the Blood of many, by the hazards and adventures of most, by the profest non-resistance of all, this is as fully testified to us as any matter of fact can be supposed to be, by the concurrent testimonies of all of that age which say any thing of it, and by a general successive attestation of all intervening Ages since that time, (the authority of * those writings being never contested by any) *i. e.* by the same means of probation upon which we believe those things which *Sect.* 27.

* Among the ὁμολογούμενα the confest Writings of Scriptures, attested by all, and not ἀντιλεγόμενα, contradicted by any, τακτέον ἐν πρώτοις τὴν ἀγίαν τῶν εὐαγγελίων τετρακτύν, οἷς ἕπεται ἡ τῶν πραξέων τῶν Ἀποστόλων γραφή. Euseb. Eccl. Hist. l. 3. cap. κέ. *The four Gospels are first to be placed, and then the story of the Acts of the Apostles.*

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we least doubt of, and against which men cannot feign any sound or shew of proof, save only that testimonies are not demonstrations; which exception will in like manner be in like or far greater force against all other things which we believe most confidently.

Sect. 28. I am not willing to leave any possible scruple unsatisfied in this matter, and therefore I shall proceed to that other bolder Objection still behind, That that which is pretended to be the voice of God, may not have been such, but some delusion of the hearers, or at least the voice of some other, and not of God; as the Devil in the Oracle deliver'd himself by voice: and therefore though it be confest, that if this voice were God's, it is infallibly creditable, yet there will need some certain way of discrimination to assure it was his. To this I answer, That the person whose objection this may be supposed to be is either a bare *Theist*, that acknowledges a God, but not the God of *Israel*; or else he that acknowledges what the Jew did, the truth of the Old Testament. I shall reply somewhat to teach of these.

Sect. 29. To the former, That if this way of objecting would be of force, there could be no way for God to reveal himself to man, Veracity would be an empty Attribute of God, of no signification to us. For it is not imaginable that there should be any greater Assurance of God's speaking to men, than by the Heavens opening, and from thence the Spirit of God descending visibly, and lighting on one, and out of the clouds a voice deliver'd: whatsoever else can be imagined or named will not be above this. And if all the ways that God can use be not able to give assurance that it is God that speaks, what are we the nearer for knowing that God cannot lie, as long as there is supposed for us no way to know what at any time he saith? nay, to what use (as to this particular) is his Omnipotence, if he cannot reveal himself to us in such a way that may be reasonable for us to believe to be his, and not some deceivers voice? Nay, in this God shall not be able to do so much as any ordinary man; for he can so reveal himself, or speak, as

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no man that is present, and doth not stop his Ears, shall be able to doubt of his speaking.

To the second sort of Objecters I answer, That the Objection will lose all its seeming force, if it be remembred, that although now among us voices from Heaven are not heard, (and therefore we are not at this distance so competent Judges of the clearness or certainty that such, when they were, were not delusions, and accordingly the assent required of us of this age is but proportionable to the grounds of belief which we enjoy) yet among that People of the Jews this was very ordinary. God's Law was given to *Moses* in that manner, and God led that People by a pillar of cloud and fire, which was answerable to this: And in after-times, under the second Temple, they confess this the only way of God's revealing himself to them. And therefore in this very matter it was allow'd, and pleaded by some prime men of that People, that if the Spirit, or an Angel, had spoken to *Paul*, the resisting him would be a fighting against God; and hereupon, *Acts* 23. 9. they confessed, that *they found no harm in him*: That God had thus spoken to him, those men then thought probable, but did not avow the knowing it certainly, having no present evidence of the fact, save only the affirmation of *Paul* himself at that time. But had they had evidence of the fact by being present at it, (as they that testifie the voice to Christ were Eye and Ear-witnesses of it) they would not then have thought reasonable to make any farther question, whether that which they call the voice of the Spirit, or an Angel, were such or no, and being such, whether the resisting what was spoken by it were the fighting against God. For the testifying therefore of the truth of such pretended facts, and indeed to leave no place for rational doubt in this matter, there is yet a farther Answer, That the power of miracles, and the gifts of tongues that attended these voices and descents of the Holy Ghost from Heaven, were irrefragable Testimonies and Evidences of the reality of them, and could not be the immediate effects of delusions, being such as could not be wrought by the power of the devil, *Sect.* 30.

Devil, nor ever were pretended the effects of his oracular reſponſes.

Sect. 31. Many other ways of diſcrimination there are by which the voices of the Devil, or deluſions magical, might be diſtinguiſh'd from divine, as that of Concordance with Predictions acknowledg'd to have come from God; and ſuch was the voice that was delivered at the deſcent of the Spirit upon Chriſt, the ſame that was foretold by the Prophet, and by him joyned with the mention of the deſcent of God's Spirit upon him. And to the ſame belongs alſo the completion of the ſo many other things in him, which had certainly been foretold of the *Meſſias*; which Concordance with Divine Truth is moſt diametrically contrary to deluſion. And beſides, of the Miracles which he did, moſt were to diſpoſſeſs and caſt out devils, (to reſtore health, as they brought diſeaſes) who conſequently look on him as (and proclaim him) their Enemy: and although this may be thought to be done by them for ſome greater advantage (as the Devil may ſuffer one Charm to counter-work another) yet could they not here be thought to have uſed thoſe endeavours to raiſe Chriſt into that power of deſtroying them, or to aſſiſt their utmoſt to give him an authority in the World. Indeed the whole doctrine of Chriſt was ſo directly contrary to that which had been maintained by the Oracles, that it cannot be imagin'd to proceed from that Principle to which they pretend. And the ſtory is approv'd by *Plutarch*, (and the effect hath made it not improbable, that there was ſome truth in it) that about Chriſt's time a voice was heard on the Sea, that *the great god Pan was dead*, and an huge bellowing and roaring, as of infernal mourners, following it: and that this was probably the cauſe, acknowledgedly the forerunner of the Devil's ſilence, and never ſpeaking in the Oracles any more.

Sect. 32. As for the manner of the Devil's giving his Reſponſes in the Oracle, it is confeſt by all that then liv'd and knew them, that they were deliver'd conſtantly by a man, who was ſeen when he did it, and was called the ἐγγαστρίμυθος, one *that ſpake under the Oracle*, out of the caverns of the

the earth, (by the vapor of which *Plutarch* conceived him inspired, and so turned *Enthusiast*) which is a far different thing from a voice (no man being seen) which came in a clap of thunder, with a bright-shining cloud from Heaven. This may reasonably satisfie the importunity of that objection also.

And so much for the first part of the ground of our Faith in gross, the Testimony on which it is built, which being an infallible word, deriv'd and convey'd to us by the most creditable means, and which we have no temptation from Reason to doubt of, may sure be concluded a rational ground of belief. *Sect.* 33.

CHAP. II.

A Digression concerning the use of Reason in deciding Controversies in Religion.

HAving proceeded thus far for the convincing of the gainsayer, it may not be amiss to consider the Believer a while, and give him the Bounds or Limits within which *Reason* is oblig'd to contain it self in matters of Faith, and this even by the verdict of Reason it self. And I shall do it by a brief stating of this Question. *Sect.* 1.

Whether Right Reason be appointed the Judge of Controversies. Whether all doubts of all sorts be to be determined by the dictates of Nature, in the Heart of every Man which hath the use of Reason. *Sect.* 2.

To this I shall ground my Answer in these two Rules or Postulations. 1. That

The measure of man's natural power of knowing or judging of things is his participating of those things (in some degree) with God, in whom they are as in the Fountain. So that the man may find, and behold them in *Sect.* 3.

in himſelf as truly, though not as eminently, or in the ſame degree, as they are in God.

For certainly, if a man denudate of all experimental, acquired, revealed knowledge, of all foreign helps, left only to himſelf as a man endued with Reaſon, ſhould be queſtion'd in any thing, and ſuppos'd able to expreſs his Conceptions, he would be fain to fetch out every word that he ſaid from within him, ſay only what his own heart could diſcern within himſelf; otherwiſe he ſhould be ſuppos'd to anſwer more than he had means to come to the knowledge of; the work done would be above the proportion of the means to it; the Concluſion would have more in it than the Premiſſes.

From hence follows this ſecond Rule, That

Sect. 4. Men are naturally able to judge only of thoſe things which by ſome ſure connexion depend on thoſe Attributes of God which are communicated to (and particularly by) men, and are the like (as far as the adumbration or tranſcript is to the Exemplar or Pattern) for kind, though not degree, in man as in God.

Sect. 5. Now all Controverſies (*i.e.* all things ſubject to judgment) are reducible to two heads, Goodneſs or Truth; ſo that the Queſtion now is, *Whether Right Reaſon can infallibly judge what is good or bad, true or falſe.*

And then to this I anſwer, Firſt, concerning the firſt Head:

Sect. 6. For a thing to be good morally (for Metaphyſical Goodneſs is all one with Truth) depends, by ſure connexion, from that eternal Juſtice which is primarily in God, that being the Rule, as it is the Fountain, of all moral Goodneſs in men or things; every thing being good, more or leſs, as it more or leſs partakes of that Juſtice which is in God.

Sect. 7. Now this being one of the Attributes of God which are called Communicable, it is truly affirmed, That that Juſtice which is in God is the very ſame in ſubſtance communicated to men, tho' in a lower degree. And therefore it follows by the ſecond Rule, That man, by the light of Nature and general Impreſſions, *i.e.* by a power of

of ſeeing whatſoever is within his Sphere, is enabled by God to judge what is juſt, what not, what morally good, what bad. And no man judges amiſs in theſe things, but he that hath his Judgment corrupted by ſome prepoſſeſſion, or habitual vice, or preſent prevailing temptation; and therefore of moral Controverſies, *i. e.* whether a thing naturally, or in it ſelf, be good or bad, juſt or not, right Reaſon is a Judge.

Yet this with this Caution or Limitation, that it be not extended to thoſe things wherein the Law of Nature hath been elevated higher by any poſitive Law of Chriſt. For as right Reaſon cannot judge what is lawful in any particular Kingdom, becauſe what Nature hath made lawful, the Municipal Laws of that place may have forbidden and made unlawful, (and that right Reaſon cannot take notice of, unleſs it be told ſo:) ſo in Chriſt's Kingdom, the Church, when he hath forbidden what Nature had left free and unforbidden, Reaſon (untaught by Chriſt) cannot ſay that that is unlawful, yet generally will be found to bear that Teſtimony to Chriſt, that what Chriſt hath ſuperadded to the Law of Nature, right Reaſon will of its own accord commend as beſt, or moſt laudable and excellent in them that do it, though not knowing any Precept for it, it will not affirm that it is neceſſary, ſo as it cannot be omitted without Sin. *Sect.* 8.

Then concerning the ſecond Head, I anſwer, *Sect.* 9.

That for a thing to be true, *i. e.* to have a Being either potential or actual, depends partly on God's Power, partly on his Will. In reſpect of its potential Being, it depends on his Power, in reſpect of its actual, on his Will.

Now God's Power, though it may in ſome ſenſe be ſaid communicable to the Creature, becauſe all ability in the Creature is a gleam of infinite Ability in God, yet is not this ſo communicated as his Juſtice or Goodneſs was ſaid to be. For Goodneſs in the Creature is a kind of Image truly reſembling the goodneſs in God, and that a kind of natural image, as is the face in the glaſs, not a voluntary one, which hath its Being from the variable *Sect.* 10.

Will of the Artificer. But power or ability in the Creature is not thus a natural image of God's Power, but as a reflexion of a thing which voluntarily and variouſly caſts it beams. Voluntarily, I ſay, becauſe the diſpenſing of his Power, either in manner or meaſure, is a free act of his Will; and variouſly, becauſe he doth it, firſt, unequally, and ſecondly, not ſo to any, but that he can (and ſometimes doth) withdraw or ſuſpend it when it is beſtow'd: ſo that I cannot ſay, that as that which is juſt in God to be done, is juſt to be done by the Creature, ſo what is poſſible to be done by God, is poſſible to be done by the Creature.

Sect. 11. The reaſon of the not communicating of God's Power to the Creature as well as his Juſtice may be this, becauſe it conduced not to the end of the Creatures Creation, as the other did: for though God intended to make a Creature truly good and juſt, yet he did not truly powerful. Power indeed being in it ſelf not a vertue, as Juſtice is, nor in it ſelf morally good or evil, and therefore not ſo agreeable to the condition of a Creature, but rather indeed peculiar to the Majeſty of a Creator.

Sect. 12. From all this it follows by the ſaid ſecond rule, that Man is not able to fathom Potential Truths, becauſe Power is not the ſame in Subſtance in God and in the Creature, and therefore by what is in the Creature he is no way enabled to conceive what is in God, and ſo conſequently to define of any Potential Truth, becauſe tho' it may not be wrought by any thing that is in the Creature, or within his ſphere of knowledge, yet it may be by God.

Sect. 13. All the natural Impreſſion or light that in this behalf a rational Creature hath is, that *two contradictories cannot be true at once*; and therefore I think all Principles that are not thought fit to be proved in any natural ſcience, (if they be truly ſo) may eaſily be reſolv'd into this one, *A thing cannot at once be and not be.* And this natural impreſſion riſes not from any obſervation of the Power communicated to the Creature, (for then ſtill it would hold, that tho' Man cannot do Contradictories at once,

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yet God may) but from a sight that this would be an effect of extreme impotency, more then is conceiveable in any Creature, and therefore cannot be imputed to God, who is conceiv'd omnipotent, nor consequently to man, unless God should take away all degrees of power quite from him, and then he should be annihilated.

Now for actual Truths already in being, which are works either mediately or immediately of God's Will, our Reason is no farther judge of them than as God's Will is communicated to us by some Images or Pictures of it, either substantial and real as when a thing done is presented to the faculty to which it is objicible, there a real image of God's Will is impresst in me, (and by that I may judge distinctly;) or when it is reveal'd to me either from God, or from any other Witness, of which in this matter I am convinc'd that he partakes of God's Veracity, *i.e.* would not lie to me, and this may be call'd an intentional Image of God's Will impresst in me. *Sect.* 14.

Thus may right Reason judge of things in being either becaus it is so really represented to the Senses, and that is evidence; or because it is either reveal'd or else atteſted by God, which Reason knows can neither err nor deceive, and this is adherence; or because such a concurrence of Testimonies agrees to tell me so as I have no motive or reason to disbelieve, and this is human Faith, (which may reasonably take place, until I either see somewhat, or receive somewhat by an higher testimony revealed to the contrary) which also is weaker or stronger, according to the importance of the matter, authority of the Testifiers, my particular danger if I be deceiv'd in it, &c. *Sect.* 15.

Hence the Conclusion is, That

Right Reason is able to judge of all meerly moral Objects, whether any thing be good or bad morally; of natural Objects in matter of Fact, whether such a thing be done or no, by the help of the means specified, and by Discourse, and Analogy from things that we see are done, to judge that such another thing is possible. But of supernatural Truths, such things as it never discern'd *Sect.* 16.

in Nature, either in the kind or the like, it cannot judge any farther than thus: Either, first, that tho' we cannot do it, yet for ought we know it is possible (nay, it hath a Being) with God; or secondly, that God hath affirmed it so, therefore I am sure it is; or thirdly, what comes to me from Authority, that I have no reason to suspect, but, on the contrary, concurrence of all Reasons to be perswaded by it; nay, there are some inward Characters in the thing it self, that make me cast off all jealousie or doubt of such affirmations, and therefore I believe it is so. But generally, and *in thesi*, it is no way Judge of these last kind of Controversies.

Sect. 17. And therefore though God, in moral actions, even in himself, submits and appeals to man's reason, *Isa.* 5. 3. *Ezek.* 18. 25. yet in these latter he derides all those that go about to judge of them by Reason, 1 *Cor.* 1. 20. And agreeably Saint *Paul* in his preaching the Gospel, for the proving the Truth of Christianity, was fain, saith * *Origen*, to use a peculiar way of demonstration, first, by comparing of Prophecies in the Old Testament concerning Christ; secondly, by Miracles: but in Practical matters he appeals to that which was *written in every one's Heart*, Rom. 2. 15.

* καὶ θεοτέρᾳ παρὰ τὴν ἀπὸ διαλεκτικῆς ἑλληνικήν. Cont. Cels. p. 4.

Sect. 18. To this purpose hath *Eulogius* an Oration against those who think to be able to comprehend the true Theology of Christians (*i. e.* Christians Discourses concerning the Persons of the Deity) * by the Wit or Reason of Man; and *Photius* hath approv'd of that Discourse of his, that he doth † *talk of God piously and devoutly*, and set *Christian Divinity a pitch beyond Humane Wisdom*, ‡ *superiour to all other* * *artificial method, or Rules of Art*.

* Ταῖς οὐθρωπίναις ἐπινοίαις, p. 862.
† Θεολογεῖν εὐσεβῶς.
‡ καὶ κρείττω πάσης ἐπιτεχνήσεως.
* Vid. Just. Mart. p. 5. & 6. A. & 8. C. & 9. A. *So* Just. Mart. p. 275. A. *and for the* πῶς τοῦτο, p. 379. *So for the* τρόπος *of the union of Christ's Natures*, 382. B. σαφὴς ἔλεγχος ἀπιστίας τὸ πως περὶ θεοῦ λόγειν, 386. B. 387. D. 388. A.

In summ, it is observable in the writing of the Scripture, that generally in defining these last sorts of Truths, God's Authority is set down as the only Proof of what is said, without using any other way of arguing, or

or secular demonstration: All that is indulg'd to mens Reason being only this; First, to consider whether it be not very equal and reasonable to believe God without any other motive or topick of proof, even in those things which are above or beside right Reason, nay, against the Proposals of corrupt; and secondly, to search (by what helps soever a reasonable man's prudence and diligence can suggest, or furnish him with) which is that Word of God which contains these Revelations, which Reason tells them they must believe without farther reasoning.

But not to suffer my self to believe any thing (though revealed by the Scriptures) but what Reason otherwise would lead me to, is the same that *Celsus* perswaded the Heathens (of his side) to, against Christ, to * follow Reason and the rational guide in all the Doctrines we receive, all error and deceit being, saith he, brought into the World by Faith; and that they that believ'd any thing without Reason for it, are like them that delight in Juglers, &c. and therefore he laughs at all those who requiring not Reason for what they believe, use this Phrase, † *Do not examine, but believe, thy Faith shall save thee*, as men that are displeas'd with wisdom, and in love with folly. To all which *Origen*, as acute a Reasoner as any, opposes nothing but the Evidence of Prophecies, and the word of God for this Rule of Faith. Which if it be not simply believed without any Philosophical rational enquiry concerning the things affirm'd in it, many will of necessity still wallow in Infidelity after all that God hath done for the rescuing them out of it, and only a few find that by rational search which before they believ'd by simple Faith.

Sect. 20.

* λόγῳ ἀκολουθοῦντας καὶ λογικὸν ὁδηγὸν παραλαμβάνειν δόγματα, ὡς πάντας ἀπατᾶσθαι τοὺς μὴ κατὰ συνήθειαν πιστεύοντας. Orig. Cont. Cels. *p.* 8.

† μὴ ἐξέταζε, ἀλλὰ πίστευσον, πίστις σε σώζει σου.

CHAP. III.

Of the power of the Affections and Interests in matter of Faith.

Sect. 1. THE belief of Christianity being in the first Chapter suppos'd to be thus sufficiently recommended to the Understanding, which is a well-natur'd faculty, and very ready to hear Reason when it is offer'd to it: There is but one Obstruction possible, and that is from mens affections or interests, and that by two ways of proceeding; first, mediately; secondly, immediately,

Sect. 2. First, They work mediately by the Will, and have sometimes that unhappy influence upon that, as by their importunity to perswade it to interpose before the full representment or proposal of the Object, and so to hinder the free access of the Argument to the Understanding.

Sect. 3. Thus we see it often in prejudicate and passionate men, who are impatient of hearing or considering any thing that may dispossess them. And thus we see it sometimes in those of a better temper, who yet being unwilling to lose any advantages which they can make use of to maintain their present perswasions, are so intent upon their own part of the dispute, that they do not receive the opposite Arguments with that equal Justice of improving them to the height with which they are offered, or to which, if it had happen'd that they had undertaken the maintenance of the other part, they could have heightned them. This latter, being not an effect of so great a Distemper, is not so discernible (to our selves especially) as the other, but yet is a fault, and that of ill consequence and a deviation from the rules of distributive Justice, which would allow as much of our attention or diligence to the improving of the Arguments of the one part as of the other, and express as impartial a kindness to the Neighbor as to my self. And in all this the Will is culpable for being thus (more or less) instrumental to the Affections. And so it is negatively also,

also, whensoever we do not use that industry of search as our condition permits, and the importance of the matter requires of us.

But then, secondly, the Affections and Interests do themselves immediately, sometimes, perform their own business, they cloud and darken the Understanding, and make it less capable and receptive of such Representations as are made to it. *Sect.* 4.

This made *Aristotle* to affirm, That Pleasures are in some men * corruptive of Principles, *i.e.* that those common dictates of Nature, *&c.* which are by all unbyass'd men naturally consented to as true, and unquestion'd, do yet to voluptuous men (and the same holds in matter of fear and interest, and the other passions, and ill habits also) become matter of dispute, whether they be true or not: not because in Reason any thing can there be offer'd fit to infuse Scruples into a rational man, or to combat with the far greater potency of Reason on the other side, which denominated them Principles; but because these rational dictates having somewhat in them which is contrary to, and unreconcileable with, passions and sensitive pleasures, those consequently that have indulg'd to them, and espous'd them, as the most desirable things, do, for the enjoying of them, undervalue and despise the rational Arguments, (which would cost them so dear (even the parting with their lusts) if they continued in that reputation which is due to them. *Sect.* 5.

* Φθαρτικαὶ τῶν ἀρχῶν.

Hence is it that the more prudent of Heathen Philosophers have proposed it as the best Preparative to the studying and search of Truth, to have mens Affections and Appetites well regulated first (though not by reading or studying the Books and Science of Morals or Ethicks, yet) by * Assuetude and virtuous Custom, by inartificial Precepts and sober Education, *&c.* moderating and tempering their Passions, and bringing them † to live Orthodoxly, ‡ lest having their Reason *Sect.* 6.

* Διὰ ἀγράφου συνεθισμοῦ καὶ ἀτέχνων παραιτέων τὸ ἐθ[illegible] ἡμῶν ἀπευθυνόντων, Simplic. in Categ. Arist. Anonym. Schol. in Categ.

† ὀρθοδοξαστικῶς ζῆν κατὰ τὸν Ἠθικὸν [illegible] ἐστιν ἐξ ἐπιστήμης. Id.

‡ ἵνα μὴ τεθολωμένον ὑπὸ τῶν παθῶν τὸν λογισμὸν ἔχοντες, τὰς περὶ τῶν πραγμάτων λείψεις μὴ ἀκριβεῖς φέρωμεν. Id.

disturbed by Passions, they be not able to pass an exact judgment of things. And without this, say they, it is as impossible for a man to behold and judge aright of truths (such truths as have any thing any way contrary to Passions) * as for a man with sore Eyes to behold illustrious splendid Objects, without being anointed or cured of their distemper.

* ὥσπερ ὀφθαλμῷ λημῶντι καὶ οὐ κεκαθαρμένῳ, τὰ σφόδρα φωτεινὰ ἰδεῖν οὐκ οἴον τε· οὕτω καὶ τῇ ψυχῇ μὴ τὴν ἀρετὴν κεκτημένῃ, τὸ τῆς ἀληθείας ἀνοπτρίσασθαι κάλλος. Hierocl. in Præf. ad χρυσᾶ ἔπη.

Sect. 7. Accordingly it hath been observed in the first Ages of the Church, that luxurious and intemperate men were of all others most hardly brought to believe the *Christian Doctrine* of the Resurrection of the Body and Immortality of the Soul, because their carnal Joys being so material and gross, and contrary to what Christ hath taught of an Eternal Life, and of Spiritual Bodies, and Bliss, their being so deeply engag'd and immers'd in the former, fortified them pertinaciously against all impression from the latter, and enabled them to hold out finally against the belief of those Christian Truths which others of more ruly Tempers, upon equal reasons, and the same representation, did most readily embrace and assent to.

Sect. 8. And it is worth our present consideration and enquiry, whether they which are now most willing to entertain doubts of the *Truth of Christianity*, are either more sharp discerners of *Truth* than all others that are not (or than themselves, before they) arrived to this pitch of *Stanchness* and *Scepticism*; or again, whether they have seriously spent any considerable time in reviewing their Principles, and, doing so, have sprang any special new Arguments which they had not consider'd before, and those of such weight with them, that they will contentedly expose themselves to all the Torments of Hell, (the sure reward of an Atheistical Antichristian Life) upon the bare probability of those their Arguments, (which cannot be rationally done by them, unless their pretensions against Christian Religion exceed ours for it in strength of Credibility, as far as an eternal

eternal Hell exceeds thoſe ſhort ſufferings of this life to which Chriſtianity betrays us, or as an eternal ſtate of ſpiritual bliſs in Heaven doth ſurpaſs the tranſitory, unſatisfactory, ſhort pleaſures of ſin in this life; or whether it be not really their freer indulgence to ſome Liberties which *Chriſtianity* admits not of, (and that more againſt light, and againſt the importunity of God's Judgments, than before) or perhaps ſome change of affairs abroad, which hath made the practice of Chriſtianity a more inconvenient, coſtly thing, than it was wont to be; moſt men being willing to have the Advantages of Religion, as long as there be but few, and ſupportable, encumbrances that attend it, and after changing their opinion of it, when they have run any hazards by it.

Which truly is ſo far from being new or ſtrange, that it was a part of the Character that our Chriſt ſet upon himſelf and his Doctrine, both in that Parable of the *Seed that fell upon ſtony ground*, which is ſuppoſed to be ſcorched at the riſing of the Sun upon it, and by that cloſe of his anſwer to *John's* Diſciples, *Bleſſed is he that is not ſcandalized at me*, fore-telling them that the moſt eminent and conſiderable danger to Chriſtian Religion is, That they which in proſperous times are forward Profeſſors of it, will, when their Religion begins to offer them ſmart, fairly forſake and fall off from it. *Sect.* 9.

Thus much hath been premiſed to this ſecond Head of Arguments, on purpoſe to ſhew the influence that matter of advantage may have on Belief; and that on either ſide, not only where mens Intereſts do chance to thwart their Perſwaſions, but alſo, and as diſcernibly, when they appear on their ſides, to aſſiſt and confirm them. *Sect.* 10.

For ſo certainly did the ſweetneſs and well-taſtedneſs of the *Manna* work as effectually on the *Faith* of ſome Jews, make them as willing to adhere to God and *Moſes*, in oppoſition to returning to *Ægypt*, as the new miraculous manner of the coming of that down upon them; and the *Milk* and *Honey of Canaan* were very good Motives, and Allectives, and Engagements to the Faith and Obedience of others: And ſo in like manner the *Sect.* 11.

carnality

carnality of the Paradiſe that *Mahomet* promis'd to his Diſciples hath much advanc'd the credit, and facilitated the belief, and diſguis'd the groſſneſs and abſurdities of the *Alcoran*.

Sect. 12. And becauſe Advantages are not to be diſliked becauſe they are ſuch, but becauſe they pretend and are miſtaken to be ſuch when they are not, and by ſo doing do rob us of thoſe that are truly ſo, or that are infinitely weightier and more conſiderable; and becauſe that which is really the moſt advantagious is always moſt rational, moſt prudent for man to chuſe and purſue and aſpire to; therefore it is that to the former Argument of the reaſonableneſs of the ground or teſtimony on which we believe Chriſtian Religion to be true, I now proceed to the advantages that thoſe that embrace ſhall reap by it, both becauſe moſt mens Objections againſt Chriſtianity are founded in an opinion that it is not an advantagious Profeſſion, and would have no other quarrel to it if they were ſatisfied that it were, and alſo becauſe though advantageouſneſs no way contributes to the making or proving a thing to be true or falſe, yet it doth to the making it more or leſs worth believing or embracing, (for every ſlight Truth is not ſuch) and ſo more or leſs fit to be ſet up in our *hearts* as our Religion.

Sect. 13. For that by Religion every man entertains hopes of acquiring ſomewhat of benefit to himſelf, and would not chuſe to enter into thoſe bands if he did not promiſe himſelf ſome advantage by it, is a *Maxim* which I ſhall not think fit to prove or confirm in this place.

CHAP.

CHAP. IV.

Of the Advantages of Chriſtian Religion in the groſs.

THere is nothing therefore after the teſtifying of the Truth ſo proper for this preſent diſquiſition, as the conſideration of the Advantages of Chriſtian Religion, and thoſe advanced above all other imaginable advantages of any other Religion, as much as the credibility of Chriſtian Religion is above the credibility of any other that pretends againſt it. *Sect.* 1.

This I am by my premiſed Method obliged to conſider here only as true in the groſs. And that will be done by this one Conſideration, which hath been enlarged on * in other Papers, That the Precepts of Chriſt, eſpecially his ſuperadditions to the former Laws of *Moſes* and of Nature, are, beyond all the contrary Vices, or the lower degrees of the ſame Virtues, perfectly agreeable to Human Reaſon, cultivated, and improved, and heightned by Philoſophy; ſo that that ſhall confeſs thoſe things to be ſtill moſt commendable and moſt excellent which Chriſt hath thought fit to command his Followers. This might be demonſtrated through all particulars: but I ſhall more ſtrictly reſtrain my ſelf to the advantages of a Chriſtian life, by conſidering it firſt in order to outward, and ſecondly, to inward advantages. *Sect.* 2.

* Second Sermon on *Mat.* 11. 30.

The outward advantages are again more publick, or more private. Of the publick there is none ſure more valuable and more fundamental to all other than that of Peace; and that is ſo immediately and inſeparably annex'd to the Chriſtian Doctrin, that would men think fit to be guided by that Rule, were but Chriſt's Precepts conſtantly practiſed, there would be no occaſion of diſtemper or diſturbance through the World, either between Chriſtian Potentates among themſelves, or betwixt any Chriſtian Prince and the Subjects of his own Kingdom. *Sect.* 3.

First,

Sect. 4. Firſt, In what ſtate or condition ſoever a man is placed in any Nation, be he King or Subject, this commands him moſt ſtrictly therein to abide with God; every man to content himſelf with his preſent portion, whether it be of Sovereignty, or of inferiour eſtate, under ſubjection. Then ſecondly, whereſoever the Supremacy of Power is placed by the Laws of any Kingdom, there Chriſt requires ſubjection and non-reſiſtance in all Subjects; and both by himſelf, and in the Writings of his Diſciples, * repeateth and impreſſeth that far more earneſtly on the Subject, than he doth the duty of Protection on the Supreme; and where they † conjoyn them both, there they begin conſtantly with that of Subjection in the Inferior, as being of more univerſal concernment to the Peace and Preſervation of the whole, and as that which earns the Superiour's performing of his Duty, as a due reward to their Obedience. Thirdly, Chriſt prohibits ſelf-love, thinking highly of one's ſelf, all covetouſneſs, ambition, animoſities, revenge, doing or returning of injuries, whiſperings, backbitings, diſtruſts and jealouſies, all ſcrupulous preventions of remote poſſible dangers: and fourthly, he commands doing as we would be done to, bleſſing of Enemies, contempt of the World, not valuing any thing which is moſt tempting in it, and, above all things, purſuing of Peace with all men, (in the greateſt extent imaginable) as much as in them lies, and where-ever it is poſſible, even over the whole world. And fifthly, the Precepts deliver'd by Chriſt, (plain and intelligible to all) as they are a Standard by which every man is to meaſure his own actions, ſo are they alſo to examin others, and conſequently they will fortifie againſt Seducers and fly diſturbers of a Peoples Peace, if, according to Chriſt's direction, we try them by their fruits, and reject and ſtop our ears againſt all thoſe whoſe Doctrines bring not exact Concordance to Chriſtian Practice along with them. And where theſe Precepts are put in practice, what poſſible inlet is there left for Diſturbance or Sedition to enter?

* Mat. 22.21. Acts 23. 5. Rom. 13. 1 Pet. 2. 13, 18

† Eph. 5. 22, 25. & 6. 1, 4, 5, 9. 1 Pet. 3. 1, 7.

Sect. 5. After Peace, Plenty is the moſt deſirable public good;

good, and that is hardly separable from the former; but beside the Contributions which all the fomenters of Peace have made toward Plenty also, Christian Religion hath peculiar ways of ascertaining any People of that, if its Laws be embraced and practised. For, first, Christ commands labour, and industry, and diligence, banishes the idle, as a * *disorderly walker*, disbands him as soon as he appears to be such. Secondly, He makes the rich man his Almoner or Steward to distribute to every man's wants as he is able: and as he blesses his liberality, and renders it the most probable course to make him rich; so he convinces him, that gathering and hoarding up wealth is the meanest, and, withal, the most disadvantageous folly, and that the only real Commodity in riches is the Joy and Happiness of relieving others, and the enhansing of their future Reward by so doing. Thirdly, He forbids Rapines, defraudings, gaining to our selves by any other man's losses: and fourthly, by putting the wealth of the World in a Channel, to descend from Superiors to Inferiors, from him that hath to him that hath not, from the part that is filled to that other that is emptied, he makes a certain Provision for every part of the Body. And beyond all this, fifthly, he hath taught men, that all the good of Plenty is to be enjoy'd in a Competence or a Sufficience, (and that there is only more Trouble, and more Charge, and more Fears, and more Temptations annex'd to any greater abundance.) And sixthly, he hath given all his faithful Servants assurance, that he that hath the disposing of all, and knows what they will have need of, will never so destitute them that they shall want these necessary things. And when Plenty is thus interpreted, and these Provisions made for it, there will be little possibility that any People that live according to these Rules shall fail of that certain benefit of them.

* ἀτάκτως περιπατοῦντος,

Then for the private outward Advantages to every Christian liver, they will be as discernible also. And these are of two sorts, first, those that have an universal influence on the comfortableness and chearfulness of the *Sect.* 6.

the whole life, without which neither *health* nor *wealth* nor any *particular advantage* will have any taſte or reliſh in them. Secondly, thoſe particulars of health, &c. Of the firſt ſort, I ſhall be confident to prefer the obſervance of one Chriſtian Precept, Attending to a mans particular Calling, which as it is the ſtrict duty of every Chriſtian of what rank or quality ſoever, ſo is it that which ſweetens the whole life to him that lives orderly according to that Rule. It is certain that Aſſuetude and Cuſtom hath a moral efficacy in it to make every thing pleaſant that is accuſtomed, (were it not upon that ſcore, it is not imaginable that ſome ſins to ſome men, which have natural averſions to them, ſhould ever be taught to go down ſo ſmoothly.) By this means buſineſs and bodily labour it ſelf, which at the diſtance ſeems moſt uneaſie to thoſe that have been brought up in it, proves moſt pleaſant and delightful. To ſuch an one idleneſs and want of employment is really the moſt uneaſie affliction of his life.

Sect. 7. And for him that is not brought up to either of theſe, yet we ſee by Experience, and are able to give the Reaſon of it, from the active temper both of the body and mind of man, that there is no ſuch conſtant torment as the not knowing what to do with his time, the having his hours lie upon his hands; for the removing of which moſt of the vain or ſinful mixtures of our lives are ſought out, as cures or divertiſements, and having no real pleaſantneſs in them, do yet imitate ſome, by ridding us of the contrary uneaſineſs, the burthen of that idle time, which is made more ſupportable by ſuch varieties. Thus hath that uncharitable and very mean quality of cenſuring, and backbiting, and deriding of others become ſo frequent and faſhionable in the World, (ſo inſeparable from all our Converſations, the only modern good Company, as it is called) only becauſe many perſons have no other imployment for their time but that of talking; and of that ſort this is the moſt obvious to thoſe who have neither zeal enough to their own good, nor ſo much of friendſhip to thoſe with whom they converſe, as to make the faults of one another (in

(in order to the reforming or fortifying one another) the ſubject of their diſcourſe. To this and all other Sins and Vanities of this nature, this Duty of attending the Calling is a certain Antidote or Cure: The advantages of which cannot be more eminently exemplified than among thoſe men who by miſtake are conceiv'd to have no obligation of Calling upon them, I mean thoſe of the Nobility and Gentry in a Kingdom. I ſhall inlarge on this Inſtance a little.

The Calling of thoſe that are not born to Eſtates or Poſſeſſions is generally acknowledg'd to be ſomewhat of Labour or Induſtry for the acquiring of Wealth, and to them may reaſonably be confined that part of *Adam*'s Curſe, (which is yet ſweetned to Chriſtians by Chriſt) that *in the ſweat of their brows they ſhall eat their bread.* But then thoſe that have ample Poſſeſſions left them, ſufficient for themſelves and Family, (and much more) and beſides, a perpetuity of that to their Families for ever, are certainly under no ſuch obligation to labor, to encreaſe ſo fair an heap, or to ſpend that precious time and ſweat and induſtry on the bringing more Water into the Ocean, or indeed more weight unto that burthen of Wealth which lies already an incumbrance (more commonly than a real advantage) on their ſhoulders. Their Calling therefore, without queſtion, conſiſts in the ſcattering, not encreaſing, in the diſcreet, charitable diſtribution of that early revenue which is committed to their ſtewarding, *i. e.* in the uſing that wealth (to the richeſt advantages they are able) to the ſervice of God. Such is the ſpending their time as Citizens not of one City, but of the World, enquiring what is the duty of mankind, and how they may ſerve God chearfully in thoſe Precepts of Chriſt which are of the greateſt perfection, obſerving the wonderful things of God's Law, and the harmony which thoſe notes of Diſcord make, which to the unskilful or untunable Ear are ſo harſh. This and much more in reference to God: and then in order to men, the well ordering of that part of the Commonwealth wherein they are imploy'd, the relieving of thoſe that want, the attracting inferiours by Exhortation, *Sect.* 8.

hortation, Admonition, Correption, (but especially by exemplary acts of all Piety) to the practise of Christianity, and, as much as in them lies, bringing Virtue into countenance and reputation, into fashion and credit in the World.

Sect. 9. That wealth and eminency of place are very proper instruments toward this end, will not be needful to be demonstrated here; all that is seasonable will be, to consider what a Treasure of joy and sweetness would come in to every such person in a Kingdom by a constant chearful attendance on the severals of this calling, every one of them infinitely more proportionable to the appetites of a generous ingenuous mind than any thing else which his ambition could suggest to him, nothing vulgar or mean in it: and (beside all the particular delights in every act of each) the great transcendent comfort of having satisfied Conscience, the not having lived an unprofitable burthen of the Earth, the having in some measure performed the Task for which he came into the World, would be to him that comes to reap them unspeakable ravishments, though at the distance, perhaps, the sensual designer discerns not such Excellencies in them.

Sect. 10. Next are the several particular external advantages, as they are the desired Portion of every individual man, which (beyond all other prudential methods imaginable) Obedience to Christ's Precepts provides for us. Of this sort, first, the health of the Body (the foundation of all other outward comforts) cannot better be preserved from diseases, than by strict rules of constant temperance and sobriety, and of fasting and abstinence sometimes, of continence or conjugal chastity, of active and industrious pursuit of the business of the Calling; nor can it *better* be secur'd from wounds and maims and violent deaths, than by mildness and quietness, and sobriety, and bearing of Injuries, all which are the special charges of Christian Religion.

Sect. 11. The very same practices, beside these proprieties of advantage to the health and ease and strength of the body, have in them a far greater delight and pleasure and grate-

gratefulness to the senses than any of the unchristian contraries. No pleasure in eating and drinking like that in the temperate feeding on the plainest, wholesomest diet, and so in the rest.

For Reputation, another special outward advantage, *Sect.* 12. it is clear, that besides that Christian Religion teaches every man to *think better of others than himself*, forbids judging and reproaching and backbiting, and so most certainly preserves that Jewel entire to every man; the practice of Christian Virtues commands esteem and value even from those which least exercise them themselves. The proud man cannot chuse but reverence the meek, the debauch'd man the temperate, the greatest self-seeker him that most divests himself of all his self-interests. There are not three things in the world which so certainly bring a good reputation along with them, as Charity, and Humility, and Constancy; and these three are the prime Commands of Christian Religion.

After the outward, I proceed to the inward Ad- *Sect.* 13. vantages, the Advantages of the Soul; and those either of this life at the present, or in order to another life.

The Christian Precepts tend evidently to the better- *Sect.* 14. ing of the Soul in this life: First, by purging it. The Heathen Philosophers, *Porphyrie* and divers others, especially the *Pythagoreans*, were much concerned in the pollutions of the Soul which they discerned, and beyond all things in the World desir'd and endeavour'd the purging them out, sought to Magick and Sorcery to that end, but terribly mistook in that way to it. Our Christ hath done this, by the Grace and Doctrine of Repentance, as far as is necessary for an inferiour State. And so, is foretold by the old Prophets under the style of [*the desire of all Nations*] and [*the expectation of the Gentiles*] as he that brought with him, in his Precepts and in his Graces, a full satisfaction to all the gaspings and thirsts of the most rational and earnest Appetites about us.

Secondly, By cultivating it with all useful Know- *Sect.* 15.

ledge and true wisdom. For such, by the Oracles own confession, is Practical Knowledge; and of that kind all the Philosophers that ever were never ascended to so high pitches as Christ's one Sermon in the Mount hath done.

Sect. 16. Thirdly, By satisfying it, allowing it here those injoyments which of all others a rational Soul is pleased with. 1. The Pleasures of friendship, of profitable conversation, admonishing and instructing one another. 2. The pleasure and special ravishment of relieving and refreshing those that want, of making a poor man happy. 3. The pleasure of contentment, and desiring nothing but what we enjoy. 4. The pleasure of victories, in resisting and overcoming temptations of all sorts, but especially of *overcoming evil with good*. And whenever there is any unpleasant mixture, then, 5. the pleasure of a difficult Obedience, thereby to approve our love and zeal to him who hath given himself for us.

Sect. 17. And fourthly, by daily rewarding of it: 1. By the comforts and joyous reflexions of a good Conscience (as that is set off by the contrary Hell and Torments of a bad.) 2. By the several eases that the several Christian Virtues give men here: the ease of Patience, contrary to the uneasiness of Rage; the ease of contempt of the world, contrary to the perpetual drudgery and toils of the worldling; the ease of the continent man, contrary to the flames and disquiets of the libidinous. 3. By the present experience of God's loving-kindness here, in answering of those Prayers which are useful for us, in denying those which would be hurtful, in restraining us sometimes, in exciting us at other times, in speaking peace to our Souls, *&c.* 4. By conversing with God by meditation, by thanksgiving, singing Hosannahs and Hallelujahs to him, the most joyous imployment in the World. Nay, by a perpetual chearfulness, *rejoycings always*, which, as it would be another man's reward, so is it the duty of a Christian. 5. By the expectations of a Reward in another life, which, though future, is yet by the benefit of two Christian Virtues, Faith and Hope, fore-

foreſtalled, and anticipated, and made preſent to us. And all theſe, if there were not infinitely more, were ſure advantages enough to entertain a ſhort life of fifty or threeſcore years, and ſecure it from being wearisome to a Chriſtian, or from needing thoſe ſinful, ſhameful, unworthy divertiſements that all other ſorts of men, on purpoſe that their time may not lie upon their hands, are fain to ſeek out unto themſelves.

Laſtly, The Advantages which a Chriſtian reaps by Chriſt are in order to another life. And thoſe I ſhall beſt repreſent to you, by ſhewing theſe two things: 1. The valuableneſs of the Reward promiſed by Chriſt, and aſpir'd to by Chriſtians, infinitely above all other rewards that any other Religion pretends to beſtow upon men. 2. The attainableneſs of that Reward, and the blame that will light on none but our ſelves, (ſo that we ſhall be bound to acknowledge our ſelves moſt ſtupidly wretchleſs and irrational) if we do not attain to it. *Sect.* 18.

For the former, the valuableneſs of the Chriſtian's future Reward, infinitely above the wages of any other Religion, that will appear, 1. by the Immateriality and 2. by the Eternity of it: Both thoſe it is deſin'd to be by Chriſt, and by being ſo, is concluded to be an eternal, infinitely bliſsful ſtate. And that Chriſt ſaid true in that, need not again be proved, God himſelf having been proved to bear him witneſs, that all that he ſaid is true. The Immateriality of this Reward demonſtrates it agreeable and proportion'd to the nobler part of us, the upper or rational Soul; all other groſſer pleaſures, the *Mahumetans* enjoying of Women, and the *Jews* long life in a *Canaan*, being gratifications to the viler parts of us, our Senſes or Bodies, and to thoſe too in their vileſt ſtate, as they are natural, not as they ſhall be ſpiritual (and equal to Angelical) Bodies. *Sect.* 19.

Having ſaid this, I need not add the ſhamefulneſs and emptineſs and unſatisfactorineſs of all bodily pleaſures, proceeding partly from the covetous ingrateful condition of that beſt part of us, as the Heathens have ſtiled the Body; partly from the great meanneſs and poorneſs and baſeneſs of all bodily contents, (ſo unworthy *Sect.* 20.

worthy to be the ambitions, or any thing but the servants and attendants, of the reasonable Soul) and the instant satieties and irksomnesses that they always are attended with, such as nothing could make any meer man place any considerable value upon them, were not he either cheated into it at the distance by the false glosses that other men put on them, and by seeing what hazards are willingly run in pursuit of them; or were he not early engag'd in an habitual indulgence to them, which makes that difficult to part with which he hath enjoy'd so long, and consequently which imitates some pleasure, (and is mistaken for it) by the contrary painfulness of giving it over.

Sect. 21. Whereas on the other side the immaterial, spiritual, more sublime satisfactions to the pure indefatigable Spirit, the rational immortal Soul within us, as they cannot be liable to those basenesses and emptinesses, so neither are they in danger of those satieties; and by satisfying and blessing that part of us which is infinitely most excellent in our natures, must of themselves necessarily be concluded most superlatively excellent, and deserve, as such, to be infinitely preferr'd and most valued by us.

Sect. 22. Having said this one thing of the Immateriality of the Christians future reward, and agreeableness to that part about us which alone is worth providing for (the happinesses of the other inferior parts being consequent to and included in this, and a provision withal being (by the wisdom of our God) made for them that they shall no longer desire or want those Enjoyments, which is perfectly the same, if not with some advantage better, than if they had them) it is not possible any farther improvement or accession should be made to this reward, but only by the perpetuating of it.

Sect. 23. And that is that other part of Christ's Promise, That the Bliss which he thus bestows shall in respect of its own Plenitude never be exhausted or diminished, nor again, through the Repentance of the Donor, or the Envy of any other, ever be withdrawn or forced from us.

And

And this is a great enhancement and evidence of the Rationalneſs of our Religion, how ſevere ſoever Chriſt's Commands or how rigid his Exactings are ſuppoſed to be, or what ſharpneſs ſoever we here are forced or permitted to endure in approving our Obedience to him. If there be any Difficulty in the Obedience, or Ungratefulneſs in the Sufferings of a Chriſtian's life, yet the abundant recompence of the preſent Advantages, and, after thoſe, of the Soul-raviſhing unſpeakable bliſs (infinitely above the weight of the hardeſt or roughest part of Chriſt's Task of Performances, and above the proportion of the ſowreſt portion that any pious man taſtes in the Afflictions of this Life) were they ſuppoſed to be of the ſame equal duration, would make our Hopes and Patience and Perſeverance perfectly rational, according to the balances with which indifferent men weigh, or Husbandmen labour, or Merchants traffick here on Earth. *Sect.* 24.

But when to every minute of a pleaſant not painful Obedience, to every mite of Preſſure (which God that ſends gives ſtrength alſo to bear chearfully, makes matter not of Patience, but Victory and Rejoycing to us) there is moſt immutably aſcertain'd to us by Chriſt an *eternal* (ETERNAL) *weight of glory*, how impoſſible is it that thoſe few ſowr drops of ſo ſhort tranſitory Obedience and Patience ſhould not be drowned and loſt in that vaſt Ocean, whereinto within a while they ſhall be really, and at the inſtant, by Faith and Hope, they are (in Effect, and by Equivalence) poured out? *Sect.* 25.

If there be any thing now left diſputable in this matter, it muſt be, whether it will not be juſtly deem'd irrational that God ſhould ſo over-heap his meaſure, ſo over-proportion his wages to us, reward that ſo glorioufly, which, if there were never a Heaven hereafter, were at the preſent reward ſufficient to it ſelf, and infinitely preferrable before the condition of any other man's life. But the advantage of that being on our ſide, we ſhall have little reaſon to diſpute or complain of it. *Sect.* 26.

Sect. 27. The only thing imaginable to be replied will be, that Christ's inflictions are as immaterial and as eternal as his rewards; and the reason not presently discernible, why our short, empty, nauseated pleasures, the sins of a short life, and the joys of those sins far shorter than the shortest life, should be punish'd so sadly and so eternally. This scruple of the Atheist hath been search-

* Pract. Cat. l. 5. sect. 4. p. 352.

ed to the bottom and answer'd * in other Papers; and the brief of it is this, That the choice being referred to us to take of the two which we best like, *Eternal Death* set before us on the one hand, to make *Eternal Life* the more infinitely reasonable for us to chuse on the other hand, and the eternal Hell (whensoever we fall into it) being perfectly our own act, neither forced on us by any absolute Decree of God's, nor irresistible Temptation of the Devil, nor our own Flesh, but as truly our wish and choice and made purchase, nay, much more truly and properly than eternal Heaven is when our Obedience is first so wrought by God's Grace, and yet after that so abundantly rewarded by the Donor) it is certain, that if there be any thing irrational, it is in us unkind and perverse Creatures, (so obstinate to chuse what God so passionately warns us to take heed of, so wilful to die, when God swears he wills not our death) and not in him, that hath done all that is imaginable to be done to reasonable Creatures (here in their way or course) to the rescuing and saving of us.

Sect. 28. And so this hath by the way demonstrated also the Attainableness of that reward, and the no-kind of fault of God's (he hath sent his Prophets, his Son, his Spirit, his Ministers, his Mercies, his Judgments all sorts and new Methods of working Deliverances and Salvations for us, and all slaughter'd and crucified and griev'd and abus'd by us) but all meerly of our selves, if through our irrational prides or sloths we do not attain to it. I shall not need therefore farther to inlarge on that, especially having * elsewhere abundantly demonstrated the truth of it.

* Pract. Cat. sect. 1. l. 1. p. 6.

CHAP.

CHAP. V.

The Exceptions against some particulars in Christian Religion; and, 1. *God's Dispositions of Providence.*

IT now remains that I proceed from the gross to the retail, from the general to the particular view, and consideration of those particular Branches of Christian Religion which seem to men at this time to be least supported with Reason. And they will be of two sorts, either concerning God's Providence, or concerning God's Commands now under the Gospel. The first concerns his Wisdom in dispensing the things of the World among Men, the second his choice of duties wherein to exercise us. *Sect.* 1.

For the first of these, it will briefly be reduced to this Question, Whether it can be deem'd rational that Injustice should prosper, and Patience never be reliev'd or rewarded in this life; as it is every where taught to be the Method of God, and is most eminently exemplified on Christ himself in his own person in the Gospel. *Sect.* 2.

Where first, if the Question were, Whether Injustice could be really favour'd by God, or by him so approv'd and encourag'd, as to be thought worthy of any the least reward, though but of a Cup of cold Water, by him, or (as consentaneous to that) Whether Injustice, by going unpunish'd here, and by being triumphant in this World, might be thence concluded to be an act either of Sanctity or of Innocence, owned and commended and justified by God by its thus prospering; I should then, I confess, acknowledge this to be irrational, and not plead or undertake to be the Advocate of that Religion which should teach one such Doctrine as this. *Sect.* 3.

For this were to make a God (who by being such, is suppos'd to be of an immutable Will and Justice) *Sect.* 4.

to become inconſtant and contradictory to himſelf, to forbid oppreſſion as contrary to his Will, and yet, without making any change in the matter (without withdrawing what he hath given to one, and diſpoſing it to another, as in the caſe of the *Egyptians* Jewels, and the *Canaanites* Land to reward it as agreeable to his Will; to pronounce, that *no covetous perſon*, without Repentance, *ſhall inherit the Kingdom of Heaven*; and yet to give the covetous, beſide an infallible title to the Kingdom of God, continued to him as a ſpecial Saint of his, the addition of all the bleſſings of this life. In a word, this were the ſame irrational thing as to affirm that Thief which proſper'd in his aſſault and actually robbed the Traveller, and perhaps kill'd him too, to be by that means turn'd honeſt man, and that nothing but miſcarrying in his attempt could denominate or demonſtrate him a thief; that no Sin were any longer a Sin if it were once acted, no Oppreſſion any longer Oppreſſion if it were permitted to come to its fulneſs; that every the fouleſt violence, as ſoon as it were come to the height, bearing down all the reſiſtances of Divine and Human Laws and force, did then preſently ceaſe to be violence, and by being the loweſt Fiend in Hell, commence *ipſo facto* the moſt rewardable Saint. And therefore the only Religion that hath been known in the World to maintain and countenance this, that of the Turk or Mahometan, I profeſs to believe abſolutely irrational.

Sect. 5. But for Chriſtianity, that is ſo diſtinctly contrary to this, that the great fundamental Hiſtory upon which all our Religion at once is built, is the moſt lively Example and Doctrine of the contrary. For when Chriſt himſelf was deliver'd up into the power of wicked men, and by them arraign'd and revil'd and crucified, not only the Diſciples which were his conſtant attendants, but his Army of Myriads of Angels that were always at his command, doing nothing toward his releaſe, when this conſultation of the *Sanhedrin* became ſucceſsful, and obtain'd the deſired event againſt him (the higheſt and moſt proſperous oppreſſion of the greateſt

teſt Innocence and Virtue) then, tho' there were more circumſtances which might affix this on God his Father, and ſeem to draw him into partaking in it, than we find recorded of any or all other ſinful actions (as that God's Hand and Counſel did foredetermine this to be done; that God foretold it by all his Prophets, and from the certainty that they could not lie, doth, when it is done, conclude that Chriſt *ought thus to ſuffer*; that they that did it, even the chief Rulers of them, had the excuſe of ſome ignorance, until God's raiſing him from the dead diſpelled this Miſt from before their Eyes; that what God had thus foretold and predetermined, *viz.* that Chriſt *ſhould ſuffer, he had thus fulfilled*, Acts 3. 18. that he that ſuffer'd voluntarily *laid down his Life*, and by a ſpeedy taking it up again, was freed from the ſaddeſt part of death, the remaining under the power of it, nay, was in the iſſue ſo far from being the worſe for ſuffering, that beſides the glorious advantages that came to his Diſciples and Children by it, he himſelf was in that human nature of his highly rewarded and exalted for this his ſuffering; though, I ſay, all theſe circumſtances concurred to make the Injury leſs, the Crime more excuſable, and altogether more fit and more honorable to be charged upon God, and ſo to turn it from the crime of Murther to the virtue of obedience to God's will and charity and benefaction to mankind, and even to him that ſuffer'd) yet this one act of the Jews, their doing againſt the expreſs Command and Will of God, that thing which yet was by God * *determined to be done*, their crucifying an innocent perſon, that deſir'd nothing but their amendment, their committing that act which by God was forbidden under the Commandment of Murther, is thought fit by that God whom the Chriſtians worſhip to be puniſh'd moſt prodigiouſly and exemplarily, that ever any ſin of the deepeſt dye and the moſt miſchievous effects was ever puniſh'd, even with the utter deſolation of the whole Nation, and all the Prodigies that have been read of, the greateſt pomp of aggravating circumſtances, the calling Heaven and Earth together, to make the execution of theſe crucifiers

Acts 3. 17.

* προώρισεν βουλῇ.

fiers the more solemn and remarkable. So far is Christianity from owning any such irrational Doctrine as this.

Sect. 6. But this being thus disclaim'd, and the Doctrine which is acknowledg'd to be Christian, being clear'd, to be only this, that in God's Dispensations and Providence, and governing of the World under the Gospel, it is not unusual for Injustice to prosper, and Patience and Innocence never to be reliev'd or rewarded in this life. This I shall now assume on me to clear to be perfectly reasonable; and it shall be by thus taking it asunder.

Sect. 7. First, That wicked men should be permitted to be wicked, when all fair rationable means have successlessly been used to bring them to repentance, to restrain them from waxing worse and worse; that they that will not mend by all the probablest and most effectual means should at last be left to themselves, and become incorrigible; that God should not proceed from perswasion to violence, and force them to be good (contrary to the nature of man in this his state of proficiency, who was created with a will or freedom of doing evil if he pleased, and contrary to the nature of free and rewardable goodness, which, if compell'd, ceaseth to be such) who will not be restrain'd from evil without force: this will never be deem'd rational in God, who hath another *Tribunal* to arraign and punish those who will not submit to exhortation and discipline here. But on the contrary, it will very ill become the servant of God, for his own ease and security, to wish the disturbance of that method of God with mankind, to expect that man, which when he was in *Innocence* was created with a liberty to chuse the evil, should now amidst the Briers and Thorns, after the provocations of a long vicious life, have such Shackles laid on him, as that he should not be able to break Gods Bands and Laws; and all this only that the good man may be protected, who, if he be not, knows that 'tis far more for his advantage than if he were.

Sect. 8. Secondly, That they which are wicked, and have cast off all restraints of Divine and Humane Laws, which break

break through all the Ties and Securities that Promises and Oaths can lay upon them (the greatest protection for Innocents that any Religion or Law hath ever provided for them) should by these advantages above other men, be able to over-reach and defraud others; and by this means having acquir'd a power of hurting, should, when they have it, make use of this power to do what is most agreeable to their lusts and interests to do: This again hath nothing in it strange or irrational: It is far more strange that it is not always thus, that (wicked men allowing themselves all the liberty, and being by their very Sins furnish'd with all Armour and Instruments to work their will, and all *innocent men*, that resolve to continue such, being by this means disarmed and naked before them) the wicked should not get the whole World into their possessions.

This certainly were to be expected, and by this means all that have wicked inclinations would in any humane likelihood be encourag'd to act to the height of their power of hurting, were there not a peculiar hedge of Providence to defend the meek, without any of their own (considerable) *Contributions* toward it, to guard them wonderfully in the open field without any visible means of doing it. And if this shall otherwise happen at some one time, perhaps but once in many ages, and that for some very great end in God's wisdom more considerable to the Godlike government of the whole world, than the miraculous rescuing of a few meek *Innocents* from a short oppression (in earthly things, which are not worth the pollefting) could be deem'd to be; there is sure no great wonder in this, nothing irrational in the sometimes permitting of it. *Sect.* 9.

He that were secur'd in his *Inheritance* in a quiet Kingdom as long as *any man enjoy'd his own*, as Majesty were permitted on the Throne, or Law and Justice on the Bench, would never desire a fairer Conveyance, or a longer Lease of the most valued Possessions of this Life: and this Security remains to the meek man, tho' once in many Ages it may have happen'd not to prove good unto him. *Sect.* 10.

And

Sect. 11. And as there hath been nothing strange or irrational on the part of the wicked oppressor that prospers; so next, on the part of the Patient or Sufferer that smarts under him, there will appear to be as little.

Sect. 12. For first, *Absolute Innocence* is a thing which (save in the person of Christ) hath never been met with in Man or Woman on the Earth; and therefore he that is guilty of no fault in one particular, may yet be culpable and punishable in many others: he that is legally possess'd of an Estate, and hath done nothing to forfeit it in Law, may yet have sinned against God, and so have punishments due to him from that eternal Justice, which if they fall upon his body or estate in this World, there is nothing irrational in that; but especially if so light a discipline may pass for all the revenge, and (through the sufferings of Christ, and interposition of Mercy) avert all future punishment, and be accepted in commutation for the torments of another Judicature, this sure is all the charity and bounty in the World, that may be admired, but not complained of as unreasonable.

Sect. 13. Secondly, That those that for their other faults might justly be punish'd, should have this punishment inflicted on them by those which themselves are wicked, and are actually such in thus afflicting them, if this seem to have any thing unreasonable in it, it will soon be answer'd by the necessity of the matter, which makes it impossible for any but wicked men to be employ'd in it. The *Israelites* were once us'd to root out the Nations, but that by an infallible Commission from God the supreme Law-giver (and whose Will being once made known, over-rules all former Laws) and the universal owner and disposer of all the World and the possessions thereof: And by this Commission this became to them not only lawful, but necessary, an act not only of Justice, but of Obedience. And so upon the like Commission, the *Levites* killing their Brethren was an act of Sanctity, a consecrating themselves unto the Lord; those bloody Sacrifices were in a manner the Ceremonies of their consecration to their Priests Office.

But

But then, first, all this depended upon the infallible validity of their Commission, which had it been falsly pretended by them, or had they not been ascertained that it came from God, their actions had been as ungodly and murtherous as *Abraham*'s sacrificing his Son must have been deem'd without the like Commission. And secondly, this Commission was by no means to be enlarged to any other, but those particular subjects or matters to which it was given. The Jews might not at that time have destroy'd or invaded any other Nation upon the face of the Earth, nor might the *Levites* at any other time have killed their Brethren on strength of that Command; much less may any other People of any other Nation on strength of that example. And so now that such Commissioners are out-dated, when all is left by God, in the hands of standing Laws, in opposition to new Revelations, and consequently when that which is most just for me to suffer, or God to permit, (or by prospering in him to inflict on me) is most injurious in him that doth it, were it not perfect fury, much above the pitch of irrational, to demand that God's deareſt Children should act as the vileſt men? to require such explicite contradictions, that none but godly men should be permitted to oppress, to kill, to commit Sacrilege, to lay waste, and to destroy, to break all those Commandments of God, which he that doth, *ipso facto* ceaseth to be godly? If there be any wickedness to be done in a City, shall the righteous be the only men to do it? This were worth wondering at indeed. But for the wicked, whose trade it is, whose joy of heart to be thus for ever occupied, he is in his element, he needs no call or incitation to do it. The turning him out of that office, and employing any body else, were the greatest unkindness to him, as the casting the Devils out from tormenting the man was by them looked on as the *destroying them before their time*; whereas the Angel of Light would have looked upon it as a degree of Hell, had he been sent in on that errand to torment him.

Thirdly, Beside the perfect reasonableness of having *Sect.* 14.

Offenders

offenders punish'd temporally here, which were reasonable, if it were for ever in another World) there is a second, not only Justice, but Mercy, in such Sufferings on whomsoever they fall. They are Admonitions, and Doctrines, and Spiritual Medicines, Disciplines of the Soul, to awake us out of secure, and stop us in wilful, sinning, and are by God on purpose made use of to that end, when Prosperity hath been long used and experimented to have no such auspicious influences in it, to be proper to feed and foment, very improper to starve or subdue Enormities. And if the Physician administer a bitter Potion, if the Surgeon apply a Corrosive or Caustick, when Juleps or Balsams are judg'd and prov'd to be uneffectual, sure it is not the manner of men to count such Methods irrational.

Sect. 15. Nay, it will be no *Hyperbole* to affirm, that the addition of such Documents as these may sometimes deserve to be preferr'd, and more preciously valued than all the Doctrines in the Book of God it self without these, one such seasonable Application than all other Receipts in his Dispensatory. The Word of God gives Rules of living to all men, but those so general and unapplied, that it is ordinary for passionate men not to see themselves concern'd in them. These punishments and visitations will be able to bring home, and make us, while we are under the Discipline, confess that we are the very men to whom by peculiar Propriety they appertain.

Sect. 16. But there is yet a third sublimer benefit of such dispensations of God under the Gospel, which will render them abundantly rational. And that is the exercise of many Christian Graces of the greatest price in the sight of God, and such as shall be sure to be the most richly rewarded by him, which were it not for such changes as these, would lie by us unprofitably; such are *Patience*, *Meekness*, *Humility*, *Contentedness* with whatever Lot, faithful *Dependence on God* in all outward things, *Thanksgiving* for Plenty and for Scarcity too, a submitting to God's Will in suffering as well as doing it chearfully, yea, and to his Wisdom too, in resolving God's choices for us to be absolutely fitter for our turns than

than any our own wiſhes; and laſtly, that Wiſdom which Saint *James* ſpeaks of, the skill of Spiritual judging, which can really prefer this ſtate of ſuffering for Chriſt (an excellence that Angels do not partake of) beyond any other ſtate or condition of life. Jam. 1. 5.

Were it but only for the Variety, that all the burthen of the Day might not lie on thoſe Graces which are exercis'd in fair weather, but that thoſe other provided for the Storm or Winter might take their turns and give them ſome relaxation, this would be very rational and uſeful for us; as *Ariſtotle* ſaith, that the change of motions from up-hill to down-hill, and ſo back again, doth provide againſt laſſitude, more than the conſtancy of any one, be it in the eaſieſt, ſmootheſt Plain, becauſe that lays all the burthen inceſſantly upon one pair of Muſcles, without any relief or aſſiſtance from any other. But when withal, every exerciſe of each of theſe Graces hath attending it an *addition* of more Gems in our Crown, more degrees of Glory in another World, (that I may not add alſo of preſent Joy and Satisfaction, and Raviſhment in the preſent Exerciſes here) than ſure the ſuperfluities and pleaſures of this life, the any thing that is ever taken from us by the Harpies and Vultures of this World, are richly ſold and parted with by the Chriſtian (which knows how much, or, indeed, how little they are worth enjoying) if they may thus bring him in that rich fraight of never-fading bliſs in another World. And this will ſerve for juſtifying the rationalneſs of God's dealing with us now under the Goſpel in reſpect of his Providence. *Sect.* 17.

CHAP.

CHAP. VI.

The Exceptions againſt Chriſt's Commands.

Sect. 1. IT remains that I proceed to Chriſt's Commands under the Goſpel, and ſhew the Rationalneſs of them.

Sect. 2. And having done it ſo largely already on the Head of Advantages, I ſhall now only deſcend to that one againſt which our modern Exceptions are moſt frequently made, *viz.*

Sect. 3. The great Fundamental Duty of *taking up the Croſs to follow Chriſt*, *i. e.* of approving my Obedience to *Chriſt* in all and every particular, even when the extreameſt danger, the loſs of my Life, is like to be the Price to be paid for it.

Sect. 4. The unreaſonableneſs of this is argued and concluded from the contrariety of it to that liberty of ſelf-defence and to that Law of Self-preſervation, which Nature is ſuppoſed to dictate to every man. And the ſhewing the weakneſs of this Objection will be a full vindication of the rationalneſs of the Precept.

Sect. 5. And this is done by putting us in mind what is meant by Self-preſervation, and what by Nature, and what by Law. A man is made up of a Body and a Soul, a mortal and an immortal part, and thoſe may be conſider'd either ſeverally or united: And conſequently, Self-preſervation may be ſet to ſignifie any one or more of theſe four things. Either, firſt, the preſerving that material mortal part of him from preſent hurt; or ſecondly, preſerving the immortal part of him in well and happy being; or thirdly, preſerving the preſent union of one of theſe with the other; or fourthly, the providing for the perpetual happy union of them eternally. The firſt is the preſerving the Body, and with it the eſtate, and liberty, and reputation, &c. from preſent loſs or diminution. The ſecond is preſerving the Soul in Innocence, or Virtue. The third is preſerving of this Life of ours, which

which we live in the natural Body. And the fourth is, providing for a joyful Resurrection, and an everlasting Life attending it.

Then for Nature, that may signifie either blind unenlightned Nature, which sees no more than the reflexion upon it self, and the Book of the Creatures, and natural Instincts represent to it; or else Nature, as it is enlighten'd by Revelation, *i.e.* by God's making known some things in his Word, which Nature had never known had they not been thus reveal'd: Such are the Doctrines of our Faith, and particularly the eternal Rewards and Punishments which are reveal'd to us in the Scripture. *Sect.* 6.

Then for Laws, those may be either absolute and peremptory, which yield not to any superior Laws; or else conditional and subordinate, when a superior Law doth not interpose to the contrary. *Sect.* 7.

To bring all this home to our present Discourse. If by Self-preservation be meant either the first or the third notion of the *self*, the preserving my Body or my Life, then tho' it may truly be said that it is a Law of Nature, that Men may, and that (when no superior Law requires the contrary) they ought, and are bound to preserve these imperfect mutilate selves, these bodies; yet then, as there is a higher notion of a man than as that barely signifies his Body, his Soul being the far more excellent part of him, and the eternal union of Body and Soul together being most eminently the Notion that he is concern'd in, so there must be a superior Law of Self-preservation than that which commands only the preserving the Body: and though bare unenlighten'd Nature, that is able to look no farther than this Life, do not give any Law in this matter; yet Nature being supposed instructed in the Christian Doctrine, that there is another life of Body and Soul after this to last for ever, must needs be resolv'd to do it, it being impossible that reasonable Nature, when two things are represented so distant, as the life of a few years here in the midst of such sad mixtures, and an everlasting life hereafter in the fulness of all joys, should not enjoyn *Sect.* 8.

the preserving of the latter, even with the contempt of the former, when the care of the former may bring any danger to the latter.

Sect. 9. The short of it is, That when eternal life is in the hand of Christ to give to them that continue obedient and constant to him, and to none else, and when the *fearing of them which can hurt and kill the Body*, the caring for or preserving of this present life, doth at any time or in any case resist or obstruct the performance of that Duty which Christ then requires or expects from me; there Nature commands me to despise the less and preserve the greater: and if it be not absolutely willing to sacrifice the present to the eternal Life, and consequently to prefer the obeying of Christ to the preserving of this fading short life, it must acknowledge it self a blind Heathen Nature, that knows nothing of an eternal future life, and of him that can *cast both Body and Soul into Hell*; or else an irrational wild Nature, that knows these distances of finite and infinite, and doth not think them worth considering.

Sect. 10. It is therefore my most charitable opinion of those that object the Principle of Self-preservation to the Doctrine of *taking up the Cross*, and determine us free from the Obligation of paying Obedience to Christ, when it cannot be done without endangering of Estate or Life, that they speak out of their Memory only, what they have read in Books of that supreme Law of the preserving one's self, but do not withal remember, that if that *Self* signified only the Body, it was the Philosophy of them that knew nothing of the Immortality of the Soul, or the endlesness of another Life; or if they were aware of the Christian Doctrines of Eternity, they never call'd the Body that Self that was to be so solicitously tended.

Sect. 11. And therefore it is observable in the first Ages of the Church, that those Hereticks that were Enemies of the Cross of Christ, that taught it to be *indifferent and

* ἀδιαφορεῖν εἰδαλοθύτων ἀπόγευομένους καὶ ἐξομνυμένους ἀπαραφυλάκτως τὴν πίστιν καὶ αὐτὸ τῶν διωγμῶν καιρούς. Euseb. l. 4. Eccles. Hist. c. ζ'. τὸ ἀρνήσασθαι ἐν ἀνάγκαις ἀδιάφορον. Euseb. l. 6. c. λή. *out of* Origen *on* Psal. 82.

lawful

lawful in time of Persecution to forswear and renounce Christ, and offer Sacrifice to Idols, were a sort of men (the *Gnosticks*) that immerst themselves in all unnatural filthiness, and depended not at all on the Promises of another Life; and having first taught that Christ did not * really suffer in the Flesh, but only in appearance, would not be perswaded that either he had any † need of their lives, or indeed expected it from them, ‡ being come, as they said, *to save their lives*, to die that they might not be kill'd. Where the mistake was clear and visible, that they thought they were these transitory Lives that Christ came to preserve, and not those other Lives which were to be convey'd over to Eternity.

* οὐκ ἀληθῶς vid. Ignatii Epist. ad Smyrn. οὐκ ἐν σαικὶ, ἀλλὰ δοκήσει, vide Cyril. Hier. Catech. περὶ αἱρέσ. Non hic, nec apud homines confessionem putant constitutam, sed in cœlo. *Tertul. cont. Gnost.* c. 10. † Nec Deus humanam sanguinem sitit, nec Christus vicem passionis, quasi ipse de ea salutem consecuturus, exposcit. *Tertul. cont. Gnost. cap.* 15. ‡ Semel Christus pro nobis obiit, semel occisus, ne occideremur: si vicem expectat, num & ille salutem de mea nece expectat? *Tertul. cont. Gnost. cap.* 1.

Sect. 12.

The fate of those *Gnosticks* at that time was very remarkable, and that which will render our irrational fondness of these bodily Lives yet more irrational. Their great care was to preserve their lives, and their prime dexterity in order to that, to comply constantly with the powerful persecutor; that was, especially, with the Jews; (for though the Sword was in the Heathen's hand, yet the great malice against the Christians was in the Synagogue, from * thence sprang all the Persecutions.) To this end those *Gnosticks* took upon them to be great zealots for the Mosaical Law of Circumcision, and generally pieced with the Jews, and approved themselves to them. At last the Roman Army comes against *Jerusalem*, takes *Jews* and *Gnosticks* together, and destroys them all: and so Christ was as remarkably a true Prophet in that as in any one particular, That *he that would save his life should lose it*, (that very temporal Life, that all his compliance with the Jews was design'd to save) *and he that would lose*, i.e. venture and *lay down his Life for Christ's sake, should find it, i. e.* have it more probably preserv'd and con-

* Synagogæ Judæorum fontes persecutionum, *Tert. ab.* c. 10.

tinued to him here, than they that were moſt ſolicitous for it, and, whether he loſt or kept it here, have it reſtor'd to him to continue eternally.

Sect. 13. And if that Promiſe of the Goſpel have truth in any ſenſe of it, then is the Command no irrational Command, of *taking up the Croſs to follow Chriſt*, when he can, if it be for thy turn, accept of thy taking up the Croſs, without its bearing thee; or if he do not, can pay thee abundantly for what thou loſeſt, reward thee with Eternity.

Sect. 14. If I could foreſee any other Command of Chriſt that could fall under our jealouſie and cenſure, I ſhould proceed to it, and be confident of approving it exactly rational. As it is, I am at an end of my deſigned Method, and am glad it hath been contriv'd into ſo ſmall a compaſs, being now at leiſure to retire to my Meditations, which will, I hope, be more calm, being thus disburthen'd, and make it my firſt Theme to diſcourſe with my ſelf, how extreamly rational it is that thoſe very turns of Providence which have been our great temptation, and, they ſay, made many Atheiſts among us, ſhould be review'd again, and upon ſecond demurer Thoughts, engage and inſtruct us all to become more Chriſtian.

Who is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them? For the ways of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſor ſhall fall therein. Hoſ. 14. 9.

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